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CHRISTIAN COURIER
A Reformed Weekly

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CHRISTIAN COURIER
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Vancouver agency wants new definition of charity

Alan Doerksen

VANCOUVER, B.C. — A Vancouver women's group is challenging the Supreme Court of Canada to establish new rules about what constitutes a charity. But Revenue Canada argues that Canada's charity guidelines are sufficient as they are, even though they are rooted in a definition dating back to Elizabethan England.

Shaku Pond is president of the Vancouver Society of Immigrant and Visible Minority Women (VSIVMW), which is bringing the court challenge. Recently, the society was denied charitable status by Revenue Canada because it was not deemed to be "serving the public at large."

"We said, 'No, that's incorrect,'" Pond asserts. "Our programs are open to all men and women at large."

The society, which was started in 1985, seeks to "sensitize society and the government to the needs of immigrant women," says Pond. VSIVMW focuses mostly on women "because they are a more vulnerable and suppressed part of society."

The society helps these women by teaching them about their rights, offering them office skills training and experience, and conducting workshops on topics such as writing a resume.

Not radical feminists

"We're not a radical feminist group," Pond insists. "We do not subscribe to any single issue. We are interdenominational and non-partisan." The society also has members from other faiths besides Christianity, she notes.

"We'd like to expand, but we can't because we don't have the money," asserts Pond. People are reluctant to donate to VSIVMW because it does not have charitable status, and therefore can't issue receipts.

When the society's request for charitable status was turned down, says Pond, "we went back to the court and asked them to define what is charity.... We felt our society was [within] the parameters."

The parameters now used by Revenue Canada to determine charity status have historical roots. They are based on the Statute of Elizabeth of 1601 and the Pemsel case of 1891. The 1601 statute defined charity as including: "The relief of aged, impotent and poor people; the maintenance of sick and maimed soldiers and mariners, schools of learning...; the repair of bridges, ports, havens, causeways, churches, seabanks and highways; the education and preferment of orphans; the relief, stock or maintenance of houses of correction; ... the relief or redemption of prisoners or captives."

Beneficial to community

A speech by England's Lord Macnaghten from the Pemsel case defined charity, in its legal sense, as comprising "four principal divisions: trusts for the relief of poverty; trusts for the advancement of education; trusts for the advancement of

See **CANADA'S** *page 3...*

DIANE E. TOLCHER, THE SALVATION ARMY

The traditional idea of charity: a Salvation Army volunteer visits a nursing home.

Calgary churches urged to play trump card against lotteries

Gordon Legge

CALGARY — Churches and other religious groups have the organization and the number of people necessary to make the upcoming VLT petition campaign work, organizer Jim Gray told the February meeting of the Calgary Evangelical Ministerial Association. Furthermore, they have been involved in the issue for many years, he told about 80 church leaders.

"You've got a lot of aces dealt to you in this room, in this hand, and we've got to play it right," Gray said, while his audience laughed at the reference to card playing.

Catching himself, Gray changed the imagery: "I need to erase some of my language.... We have to be determined. This is our Everest and we have to climb it."

Gray is the chairperson of Calgarians for Democratic Choice, which is planning to kick off a citywide campaign by April 3 to collect 80,000 signatures on a petition supporting a fall vote on VLTs. It plans to draw on thousands of volunteers from churches, community groups, service clubs and senior citizens to wage the campaign.

A strong lobby

There are more than 400 churches in the Calgary area. In a recent meeting, 33 Christian church leaders, representing Catholics, mainline Protestants, evangelical Christians, Christian colleges and ethnic church communities, voted unanimously to promote an informed debate about VLTs. They pledged the full support of their organizations in seeing the petition drive is successful.

The ministerial, which represents conservative Christian church and evangelical organizations, has about 200 members and is the city's strongest religious organization.

The evangelical ministerial welcomed representation from the Roman Catholic community, including Fr. Pat Cramer, the Calgary diocese's Vicar General, and Rev. Bob Mutlow, acting chairperson of the United Church of Canada's Calgary Presbytery, which endorsed the petition campaign Tuesday.

"We can work together with them and we will work together with them," Rev. Jim Wallace said as he welcomed the Catholics. Wallace, a former ministerial president, is a Baptist minister who is organizing the church coalition.

Muslim co-operation

The city's large Muslim community also agreed to become involved. They plan to use one of the most important days in Islam, Id al-Adha (the Festival of Sacrifice) on April 7 to

See **MUSLIMS** *page 2...*

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News

Muslims join Calgary campaign against lotteries

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circulate the petition.

Calgary's 30,000-member Muslim community has been involved in all other campaigns against gambling, says Kazi Ahmed, a former president of the Muslim Foundation of Calgary who organized the meeting of the Muslim community.

"All forms of gambling are strictly prohibited in our religion," said Ahmed. Representatives from the city's 20,000-member Sunni community, the 3,500 Shiites and the 7,500 Ismailis were present at the meeting.

Ahmed said the Muslims originally looked at forming its own anti-VLT group but when the petition campaign group was established, it decided to see how it can join forces with it.

At the same time, Joel Miller, executive director of the Jewish Community Council, said the city's Jews are unlikely to take a stand as a community.

"We have formulated no position on the issue," said Miller. "Individuals can do their own thing." The council's executive committee made the decision to not take a stand a few weeks ago and Miller said it was being discussed at a full meeting of the council Tuesday evening.

Chances were "slim" that it would change its position, Miller said. "There is a divergence of opinion on the issue."

BILL SIMPKINS

Christians and Muslims in Calgary are working to eradicate gambling in the city.

Much enthusiasm

After the meeting of the Calgary Evangelical Ministerial Association, local church leaders were enthusiastic about the prospects. "It's kind of exciting," said Mutlow. "I felt there was a lot of energy in the room."

The Woodcliffe United minister said they will need to educate Calgarians about the fact that this is not a question of individual rights but a question affecting the entire community. "It will take a lot of hard work. There is a lot at stake."

Cramer, who is assistant to Roman Catholic Bishop Paul O'Byrne, agreed. "I'm glad to see the involvement," he said. "I hope it will pull down the barriers ... that separate us as Christians."

But Alberta's hotel industry sees the church's position as hypocritical. VLTs contribute big money to church organizations around Calgary, but few want to admit it, says Louis Perreault, president of the Alberta Hotel Association.

"In the VLT program, $123 million goes to charities," says Perreault. "No one talks about that money going into the charity pot."

Churches like Calgary's St. Stephen's Byzantine Ukrainian Catholic Church, which returned an $80,000 provincial grant, probably didn't need the money in the first place, he said.

Wayne Krywko, president of the Calgary Hotel Association and owner of downtown's Regis hotel, agrees and adds that charities and non-profit organizations will feel the biggest pinch.

"They're going to be the biggest losers." Banning VLTs, they say, isn't the answer. The small percentage of those actually addicted to the game will easily find other venues to continue gambling.

Intervention programs like the customer appreciation cards used in some Las Vegas hotels and casinos would work to curb excessive behavior. The cards are given to gamblers and keeps a tally on how much they've spent. When the numbers get too high, the customers are cut off.

A ban of VLTs won't change the problem of gambling addiction, says Krywko. It may eliminate the casual player, but it won't stop the five per cent who are addicted.

Must begin somewhere

On that note, the churches would agree. "If we are going to be effective in the long run, we need to deal with addictions, not the cause of addictions," said Rev. Ken Shoemaker, minister at First Evangelical Free Church along Elbow Drive. "But we've got to start somewhere. Society should not be making it easy for potential addicts to cross the line."

In a presentation a day after meeting with the evangelical ministerial in Calgary, Gray told an Edmonton conference on VLTs that public tolerance for gambling, and the government's promotion of it, is in rapid decline.

"This decline is probably anchored in the reality that expanded gambling activities have routinely been made across this country without public debate and implemented without seeking voter approval."

Winner-take-all fixation

Gray said here is a danger in Canadian society that it's fixation on winner-take-all capitalism will compromise one of the basic principles that formed the foundation of the capitalist system — a balance between caring and compassion and an economically competitive society.

"I refer to our proud and proven standard of social values," Gray said in a presentation on the costs of electronic gambling in Alberta. "I refer to our civil society and our time-honored and respected Canadian quality of life."

Individuals, businesses and charities have all suffered from the dramatic expansion of gambling, he said. "I strongly believe this is one of the seminal issues that threatens our respected Canadian standard of moral and social issues."

Islamic group threatens Christian college in Pakistan

Alan Doerksen

LAHORE, Pakistan — An Islamic student group in Lahore, Pakistan, is threatening militant action against Forman Christian College if it is returned to its Christian owners.

The Islami Jami'at Tolba (IJT) recently announced it is forming a Commando Action Committee with a force of 200 students. The group warned that the college's Tariq Hall residence must be vacated immediately or "we shall not hesitate to engage in a bloodbath." This statement was made by IJT leader Iqbal Bhatti, according to a report received from a Pakistani source by Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada (CCRCC).

Forman Christian College was started in 1865 by an American Presbyterian missionary, Dr. Forman. Its graduates include former presidents and prime ministers of Pakistan. But in 1972, under pressure from Muslims, it was taken over by the government and shortly afterward became an IJT stronghold .

The government's move to take over the college was challenged by its owner, the Presbyterian Church, and after an extensive legal battle, the Pakistani Supreme Court upheld the Church's right to retain ownership of the college. Only the college administration came under government control. But despite the court ruling, the church has been unable to reassert its control over the college because of threats of armed retaliation from IJT and other Islamic groups.

Hostels with arms

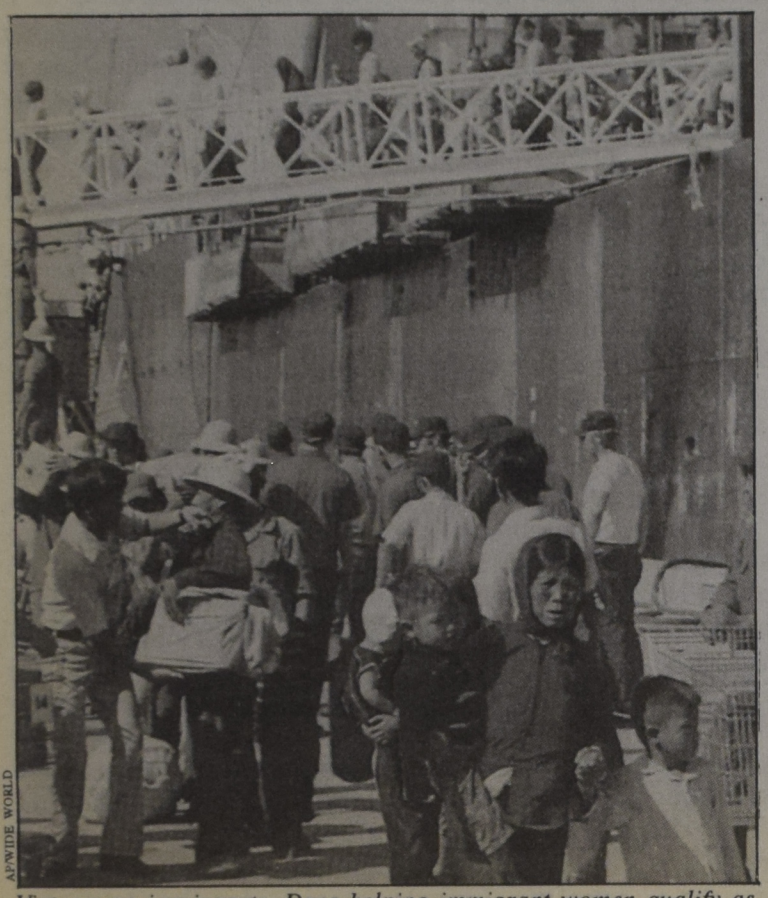
IJT is the militant student wing of an Islamic extremist political movement. The group was attracted to the college campus because of its large area and central location in Lahore. The college has a complex of six student hostels, each of which can house about 100 students. Five of these hostels have been under the control of IJT and have been used for many years to house Islamic extremists recruited from all parts of Pakistan to act as a militant force ready to launch into action at short notice, reports the Pakistani source. One of the hostels is known to contain sophisticated arms and ammunition.

Now, IJT is demanding control of the sixth hostel, in which 17 Christian families live. Most of the families work for Christian organizations. Some Christians believe the IJT's latest threat is meant to intimidate the Christian community and silence it from its continued demand for denationalization of the college and return of the property to the Presbyterian Church. Another possible motive is to embarrass the government, which is pursuing a policy of eradicating sectarianism in the country.

In response, Van Eek says the Committee for Contact with the Government has sent a letter to Foreign Affairs Minister Lloyd Axworthy asking him to put pressure on the Pakistan government to restrain the IJT students.

News

Canada's charity rules 'paternalistic'



AP/WIDE WORLD

Vietnamese immigrants. Does helping immigrant women qualify as charity?

... continued from page 1

religion; and trusts for other purposes beneficial to the community, not falling under any of the preceding heads."

Pond is critical of the Canadian government for following these standards. "The circumstances are changing in the latter 20th century from what they were in the 16th century," she asserts. "For them to discount us because we are a women's group is very archaic."

Pond sees her agency as "benefiting and enlightening people. I imagine that's what charity is. We're hoping that the court will look at it that way."

In Pond's opinion, going to the Supreme Court was the best route to take to get charitable status for VSIVMW. But she observes, "You do not get a ruling just for your own benefit. It becomes larger. It affects all people equally."

Although her agency is not working on behalf of other groups, Pond says, "we did get other sympathetic groups to intervene on our behalf."

The Canadian Centre for Philanthropy is one of these groups. Laird Hunter, counsel for the centre, spoke in support of VSIVMW during their current Supreme Court case. Hunter argued that the current criteria for charitable status are obscure, and that a charity should be defined by its altruism and provision of "public benefit."

Roger Leclaire, the lawyer representing Revenue Canada in the case, argues, however, that following a "public benefit" guideline would be "inappropriate," because it could lead to many more non-profit groups being recognized as charities. As charities, they would each get a major tax break, which would cut down on government revenues.

David Mossop, a lawyer who represents VSIVMW in the court case, says the current parameters for charities are paternalistic and offensive to the concepts of multiculturalism and equality, and are a violation of the Canadian Charter of Rights and Freedoms. The Supreme Court has a duty to make the system more just, he contends.

Pond hopes to get a Supreme Court ruling in April or May. She says her agency has also approached the federal government about legislating changes to the system, but the government was reluctant to become involved because of the ongoing Supreme Court case. In the future, though, the agency might contact the government again about this issue, says Pond.

Comfortable with status quo

Dick Kranendonk, director of trust services for the Canadian Council of Christian Charities, says his agency is following the court case but decided not to become involved with it because the agency believed it would not affect Christian organizations.

Kranendonk is comfortable with Canada's current standards for what constitutes a charity. "As time goes on, changes are needed, but this particular [case] is not one we support," he says. If the Supreme Court were to change the definition of a charity, he contends, "I think it would open up a can of worms. This could broaden it too much."

But Kranendonk approves of the approach VSIVMW is taking. Going to the Supreme Court is "the only way you can bring change about, unless it's legislated. It's never been legislated," he asserts.

Kranendonk cites the example of a community radio station in Alberta which recently challenged the Supreme Court to give it charitable status and was successful. He also notes that a Christian group was successful in gaining charitable status even though its work focuses on the Internet. Its argument was that it builds roads on the "information highway," which somehow ties in with the Elizabethan charity definition's reference to repairing highways.

But Kranendonk says another Christian group was turned down for charitable status because its work promoting Christianity through sports activities was not seen as advancing religion. Kranendonk and his agency disagree with Revenue Canada's decision in that case.

Currently, there are 75,000 registered charities in Canada, which employ 1.3 million people and rely on 1.6 million volunteers a month, according to the *Globe and Mail*. More than $90.5 billion passes through the Canadian volunteer sector annually.

Hospital bombed by Sudan — seven dead

MISSISSAUGA, Ont. (VOM) — On March 5 a Sudanese government plane bombed one of the last remaining hospitals in southern Sudan, killing seven and wounding 46. This is the latest tragedy in the 15-year-old civil war between the radical Islamic government and the predominantly Christian and animist rebels in the south.

In recent months, Christians around the world have become increasingly aware of the various atrocities committed against their fellow believers in this Islamic state, including crucifixions, slavery, mutilations, mass executions, and torture. Of the 13 bombs dropped by the government Antonov aircraft, five hit the hospital directly, destroying the operating theatre and an evacuation bunker on the hospital grounds, according to Dan Eiffe, liaison officer of the Norwegian People Aid, a relief aid organization that has been working in southern Sudan for many years.

Among the slain were a nurse and two children. The hospital in Yei is a key facility in a region almost completely without medical facilities. The 100-bed hospital, run by the NPA, treats rebel soldiers, civilians, and wounded government troops who are captured by rebel forces. The Voice of the Martyrs, with offices in Mississauga, Ont., and Oklahoma, has been involved in providing food and medicine for this facility.

High altitude bombing of rebel territory is now a common practice by the Sudanese government. Last month aid workers reported that the government were bombing civilians in the Bahr el-Ghazal region. Yei, a key garrison under the control of rebel forces, has been a frequent target of such attacks.

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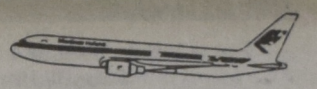

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Editorial

A choice between Israeli bonds and the synagogue

The relation of religion and business was humorously treated by a recent airing of the TV program *Traders*. I haven't watched the program often enough to know the names of the characters, but in the opening scene one of the traders, a Jewish man in his mid-40s, stands before a rabbi in a religious ceremony in the synagogue. He reluctantly hands over a certificate of divorce to his wife standing beside him and looking stern and determined. As soon as the woman has the divorce paper, she rushes out of the synagogue, presumably to pursue her own dreams of freedom and happiness.

The now ex-husband is grief-stricken. The rabbi tries to console him, but the man seems to blame the rabbi and/or his religion for this incident and hands his father's yarmulke to the rabbi, thereby symbolically saying goodbye to his faith. It's amazing how a distraught person often isolates him- or herself from the very community that could lend support.

To compensate for his "lack of religion", the man returns to the trading floor and begins to invest in Israeli bonds. He hopes that the peace talks between Netanyahu and Arafat will go well because that will drive up the value of his stocks.

A bad investment

But the talks flounder and the stocks drop. His boss wants him to sell the stocks, but he refuses. Now that he no longer attends the synagogue he feels he has to express his Jewishness in another way.

One day, the rabbi steps onto the trading floor to have a pastoral talk with his prodigal parishioner. But the head trader chases him off the floor. "No religion on the floor," he shouts loudly. "This is the church of money, and I'm the Pope!"

The next day, the head trader takes it upon himself to go the Jewish trader's computer. He sells the Israeli bonds, much to the chagrin of the trader who returns to find his bonds gone from his investment portfolio.

The head trader is firm: "Religion and money don't mix," he tells him. "If you miss the Jewish religion that much, go back to your synagogue."

At the end of the show, after several other plots have been brought to a conclusion or a new point of development, we see the Jewish trader coming back to the synagogue and asking for his father's yarmulke. The rabbi is overjoyed. His sheep has returned, and the matter of religion and business has been resolved. Or has it?

A false dilemma

The choice between synagogue and trading seemed an odd one to me. Why can't you have one *and* the other? I had to agree with the head trader that investing in Israeli bonds as a religious act was dumb. It was sentimentality at its best. You don't solve the dilemma of religion and money by investing in a country or institution associated with your faith. Besides, the state of Israel is more a political entity than a religious one, unless you're a Zionist.

But what about choosing your investments according to principles of justice? What about rejecting the profit-at-all-costs motive which the head trader embraced without apology? What about the dishonest practices that went on in another subplot?

The head trader told his Jewish friend that he shouldn't mix religion and Mammon, but he meant it in the sense of "Give unto Mammon what is rightfully his, and give what's left to God in your off time."

A cleansing of the temple

The episode was well done. I could see why *Traders* collected a number of Genies at the recent award ceremony. The head trader shooing the rabbi off the floor while the rabbi and the Jewish trader kept arguing with each other was funny. In a strange way it reminds one of Jesus chasing the money changers out of the temple. Are the two scenes complementary? No religion in the House of Money? No Money in the House of God? Do the two scenes confirm that religion and money don't mix?

I love it when the issue is put starkly before an audience: "This is the church of money and I'm the Pope." We need more clear challenges in the world of entertainment.

God's place

But at the same time, I wonder how many people would even question the false dilemma posed by this program? Maybe most people are quite comfortable with the resolution. So nice to have the program end with the rabbi draping his arm around the returning renegade as they ascend the steps to the House of God together. There is a place for God in modern life, after all.

In the meantime the victims of the business-and-religion-don't-mix philosophy include the environment, families, workers and Third World nations. Mammon is a cruel god in the long run. I would imagine that the Hell's Angels heartily subscribe to the separation of money and religion.

And do people really think that God, that is, he who laid the foundations of the earth and who is the owner of all things, is going to be satisfied with a bit of private worship here and there? **BW**

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God and pure gold

While the above editorial reflects on the love of money, which is the root of much if not all evil, 17th century poet and preacher George Herbert once wrote a poem about an elixir. An elixir was thought to be a substance that could change the basest metal into gold. Talk about satisfying a lust for wealth. Alchemists of the Middle Ages fervently sought to discover this magic substance.

According to Herbert, the ability to see God at work in all of life is the true elixir:

Teach me, my God and King,
In all things thee to see,
And what I do of any thing,
To do it as for thee.

This is the famous stone
That turneth all to gold:
For that which God doth touch and own
Cannot for less be told.

When God touches what we do, including our business practices, he turns that activity into pure gold. **BW**

Letters

About carpets and sound systems in church buildings

I read the article on carpeting in church buildings in the Feb. 20 "Church Press Quotes." I believe it's time that something more is said about acoustics and sound systems.

As one who has been involved with ultra sonics years before it was used in hospitals, I can't help seeing sound deficiencies in many churches. Ultra sonics and sound systems obey the same laws of nature.

For about 20 years I worked to develop and apply ultra sonic systems in the U.S.

Acoustics are very important in our churches, and there is much room for improvement.

It's true that a carpeted floor is in most church buildings detrimental to communal singing. Good sound-reflecting, more or less dome-shaped ceilings can greatly minimize the bad effects.

Whether microphones have lessened the impact of the audience is questionable, but that they have made a difference in our services is certain — sometimes for the good, sometimes for the bad.

When microphones were introduced, our listening problems seemed to be solved. Just put speakers in these hard-to-reach places, and *voila*, the whole auditorium was taken care of. No more need for booming voices on the part of preachers.

It soon was clear that the solution was not that simple. Sound has a constant velocity and multiple speakers (coming from different directions) produce sound that reaches the listeners' ears at ever so slightly different times. This greatly reduces the clarity of speech. The ease and comfort of listening is much reduced.

From one problem to another

The solution was found in the "cluster system." Multiple speakers high up and slightly ahead of the pulpit were installed. Many churches have adopted this system and usually with improved results.

For some it has created a new problem, however. Churches without balconies may have large flat surfaces in the rear. These surfaces will act as reflecting surfaces for the sound coming from the speakers up front, thus producing an echo. Except for those sitting in the very back of the church, this echo is a real nuisance.

Again the time distance of sound comes into play. The clarity of speech is gone and, especially for low-pitched voices, the words may become slurred. Cranking up the volume will produce only more sound but no improvement. Operators of the sound system and controls are in the rear and are often not affected by the echo themselves.

Listeners often have difficulty following the sermon. Mostly they will blame the minister or their own hearing. Seldom will they know the real culprit. An echo is so insidious because it cannot be seen and few, if any, have the expertise to know what it is. Churches are often unaware of the problem. People get used to the deficiency and accept it as normal. And some sound system suppliers have caused churches to spend much on unnecessary add-ons to their systems.

Each church with a cluster system should have a good look at the rear surfaces that are vertical or near-vertical. If necessary, they should cover them with sound-absorbing material. Strategically installed curtains can also help.

J. Visser
Winnipeg, Man.

The joy of watching hell from heaven?

With great interest I read a front-page story in CC, March 6, 1998: "Conference challenges students to learn from Atheists."

I agree with the observation that atheists, indeed, can be very revealing for the benefit of all believers.

Keynote speaker Dr. Westphal, in the subsection "Practising self-deception" stated: "We think we may be serving God, but in fact are serving another idol." He referred quite properly to the Crusades and the African slave trade. According to Westphal, Nietzsche believed that "the will to power is the ultimate principle of reality." By implication, this explains what God is all about.

Evidently, Westphal feels that this principle involves the taking of revenge. He quoted Thomas Aquinas as having written: "[O]ne of the joys of heaven is watching the wicked being punished in hell." The speaker points out that, "Nations have justified oppression by calling on their God to guarantee such a moral judgment."

It is axiomatic that believers become like the one whom they worship. *If* God harbors the idea that hell is a proper means of revealing an aspect of his character, then it is quite appropriate for Thomas Aquinas and all believers to consider it, in the hereafter, a joy to watch unbelievers being tortured in hell. (How sickening!)

I can understand that thinkers such as Freud, Marx and Nietzsche became atheists when they "perceived" that the will to power is the ultimate principle of reality. Christians have, unfortunately, provided these philosophers with this concept of reality with their faulty Scripture interpretation of there being an everlasting punishment in hell for unbelievers.

I'm writing this letter to express strongly that the idea that God will torment and torture the great majority of humanity forever in hell is a gross misrepresentation of what God is about. The *essence* of God's revelation is that he is *love*.

Peter Feddema
Kitchener, Ont.

California reader recycles

I want to let you know that I really enjoy reading Christian Courier. A while back, I read that a reader thought CC was too serious. But the Feb. 13 editorial on Valentine's Day cards really did it for me. I had a good laugh.

I also thought the interview with Cal De Witt (CC Jan. 9) was so good that I sent copies of it to my sons. And I gave the articles about the [Roman Catholic] synod in Rome (CC Jan. 23 and 30) to my pastor. When I'm finished reading CC, it goes to my friends in Modesto.

Keep up the good work.

Anna Postma
Oakdale, Cal.

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Opinion

Are things really that bad today?

Your editorial of Feb. 6, 1998 takes a position that is very, very popular among evangelical Christians today: if someone who died 50 years ago were brought back to life today, he or she would be shocked at the changes in our society. You then list a number of social conditions which prove that we have become a godless society with very poor morals.

This point of view is so popular, I hesitate to take it on. We know that we, as Christians, have lost tremendous influence on public policy and social behavior. Therefore, we must believe that public policy and social behavior is now in a state of disaster. But your illustration could offer an alternative view of what would be so shocking to someone who lived 50 years ago.

BERT WITVOET

Someone from 50 years ago would be surprised about the idea of "zero tolerance" for violence in the schoolyard.

Modern improvements

Yes, this person would be shocked at what he or she could see on television or in a movie or on the Internet. But this person would also be surprised at the following:

- Publicly funded homes for victims of family violence;
- Unemployment insurance and universal health care;
- Peace throughout the Western world and most of the East;
- A black government in South Africa;
- Restaurants in the southern U.S. without signs refusing service to blacks;
- No smoking allowed in most workplaces;
- Incredible material prosperity on an unimaginable scale (by 1945 standards);
- After Hiroshima and Nagasaki, no nuclear bombs have been used anywhere around the world;
- Democracy in Russia and Eastern Europe, Central and South America, and economic stability throughout Europe and most of East Asia;
- Police who must be reasonably accountable to new legal standards for the gathering of evidence and interrogation of suspects;
- The abolishment of capital punishment in almost every civilized western nation;
- The amazing increase in life expectancy, the astounding decline in the birth rate;
- The very idea of a minimum wage, or safe working conditions;
- Relatively high restrictions on industrial pollution;
- Our children spending 13 years in school, and then college or university, instead of five or six years in school and then a grinding job;
- The resources we devote to rooting out and preventing child abuse;
- The unprecedented relocation of population from rural to urban areas;
- The idea of "zero tolerance" for violence in the schoolyard;
- The relative cleanliness, safety and comfort of modern suburban homes.

Greater opportunities

If this person were a woman, she would be astonished at having a right to decide whether to go to college or university, hold a job, get married, have children, travel, run for political office and seek legal protection against abusive boyfriends or spouses. If this person were black, he would be shocked at the opportunities he has to apply for a job or rent a house almost anywhere in Canada. He would be stunned at the way people of different races mix and work together without conflict.

Furthermore, this person would find most people of the 90s almost incomprehensible in day-to-day conversation. He would find most modern men effeminate because they wouldn't be willing to "put up their dukes" at the slightest provocation. He would find modern women absolutely horrifying. Where did they get the idea that they could have their own opinions about anything? How dare they move freely among society, choosing their own friends, living however they please?

He would be terrified at the amount of information about everything that is available to anyone: it is better to keep most things secret. Children should not know what sexual abuse is, even if they are victims. Citizens should not know how the government spends their money. Workers should have no voice in the management of their workplaces.

No greater decadence

He would be appalled at the ruthless drive of modern corporations to exact as much profit as possible from every transaction: such behavior is unseemly. Executives should at least pretend to be civic-minded. He would be amazed that most mental patients live in the community with support and medical treatment, instead of in large, anonymous buildings, locked up in their cells or strapped to their beds (in the 19th century, an estimated 1/3 of the population of Paris resided in brutal mental institutions).

As for our supposed modern decadence, I don't think anyone who lived 50 years ago would be all that surprised. Prostitution flourished then as it does now. Presidents had affairs then as now. Young girls got pregnant and were quickly married off or shuffled into dour homes for unwed mothers. Young men drank and fought and drove recklessly. Children were abused, physically and sexually, though no one reported it back then. And as for "spirituality," we don't really know how "spiritual" most people really were. People went to church because they were expected to. And old people complained about how things just weren't like they used to be.

Greed is behind it

You suggest that one of the causes of poverty is the fact that it also arises from the personal choices people make, and then you imply that our declining morals are a cause of modern poverty. I'm not sure whose bad choices are really responsible. The Great Depression of the 1930s was almost completely the result of unscrupulous decisions made by banks, speculators, stock brokers, and governments. Our practice today of balancing the budget on the backs of the poor is also the result of choice, by government and corporate leaders, to favor high economic growth and fight inflation at the expense of wages and jobs.

As you point out, the wages of the richest in our society are increasing at a vastly higher rate than wages for the rest of us. This is not a result of pornography, prostitution, abortion or drug use. It's simpler than that: human greed.

A person who died 50 years ago would not find that very surprising at all.

Bill Van Dyk
Kitchener, Ont.

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Arts/Media

Book Review

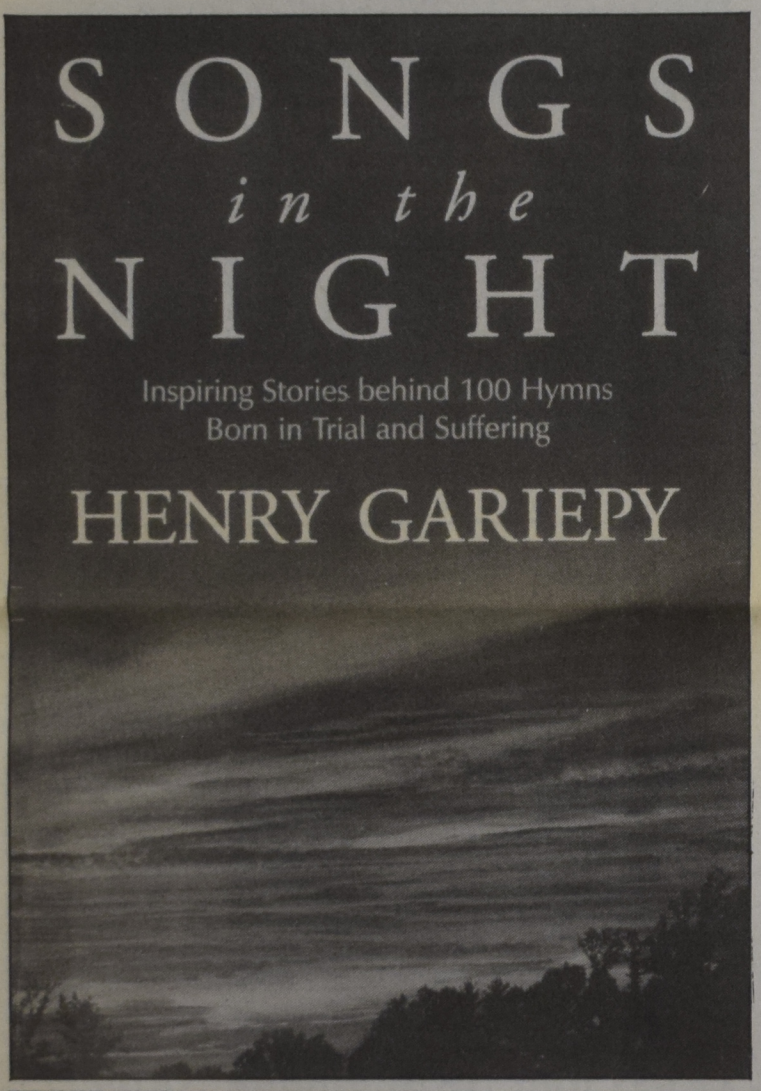
Out of the depths the Lord hears our cries

Marian Van Til

Songs in the Night: Inspiring Stories Behind 100 Hymns Born in Trial and Suffering

By Henry Gariepy

Grand Rapids, Mich.: Wm. B. Eerdmans, 1996. ISBN: 0-8028-3802-2. Hardcover. Xviii, 254 pp. $13 (US).



"It is easy to sing in the sunshine when life flows along like a song. But at night the song must emerge from the shadows and come from the melody that the Lord puts within one's life.... Many of our best-loved hymns were born in the crucible of sorrow and suffering..., forged on the anvil of deep trial...."

So writes Henry Gariepy in the introduction to this useful and often moving volume which chronicles the stories behind the writing of 100 hymn texts which welled from their authors' souls, often quite literally, as "songs in the night."

The hymn texts (poems) Gariepy chose for this volume represent an assortment of theological and denominational backgrounds, and a mix of musical styles. There are those which have become classic hymns of mainstream Christianity; many are now classic "gospel" hymns which grew out of American fundamentalism; another group of texts/tunes comes out of the Salvation Army movement.

For devotional use, too

Church musicians, pastors, liturgists and worship committees will find this book a resource which (used judiciously) will enhance their congregation's singing of the hymns elaborated on here. A good number of them are in the Christian Reformed Church's *Psalter Hymnal,* and many others, though in other hymnals, will be familiar to many CRC people.

This book may be even more useful for the individual who loves hymns and uses them as part of personal and/or family devotions. Gariepy calls these stories inspiring, and they are in the same sense that reading about biblical "heroes" of faith, saints of the church, or modern Christians who have persevered or are persevering in faith under great adversity inspires *us* to press on toward the Goal even in suffering or grief.

'It is well with my soul'

An example:

Gariepy begins with a hymn much loved in the CRC, "It is Well with My Soul," a chapter he calls "A Song in the Storm." This is how he tells of the difficult birth of that hymn:

After the great Chicago fire of 1871, Horatio Spafford (1828-88), a Chicago lawyer, arranged an ocean voyage to Europe for his family, where he would join them later. The ship on which the happy family sailed, the Ville du Havre, *never got father than halfway across the Atlantic.*

In the dead of the night, it was rammed by a sailing vessel and cut in two. In the confusion and disaster that followed, Mrs. Spafford saw her four daughters swept away to their deaths. A falling mast knocked her unconscious, and a wave freakishly deposited her body on a piece of wreckage where, later, she regained consciousness.

When she and a few other survivors reached Wales, she cabled two words to her husband: "Saved alone."

Taking the earliest ship, he hastened to his wife's side, all the ache of his heart going out to her and to his Father God. When his boat reached the approximate spot where the Ville du Havre *had met with disaster, God gave him the inspiration and courage to write:*

When peace like a river attendeth my way,
When sorrows like sea-billows roll,
Whatever my lot, Thou hast taught me to say:
It is well, it is well with my soul.

Though Satan should buffet, though trials should come,
Let this blest assurance control,
That Christ hath regarded my helpless estate,
And hath shed his own blood for my soul.

But Lord, 'tis for thee, for thy coming we wait,
The sky, not the grave, is our goal;
O trump of the angel! O voice of the Lord!
Blessed hope, blessed rest of my soul!

When the storms of life would overwhelm us, if we look to him, God has a song in the night for us — a song of strength, of peace, of hope. Let us listen and catch the strains that come from the Composer of songs for the night season of our soul.

Some of Gariepy's stories are told melodramatically (which they need not have been — there's plenty of real drama in these lives). And sometimes Gariepy does a bit too much moralizing, resulting in a romanticizing of the struggles of some of these authors. Yet mostly, these are moving stories of "songs in the night."

Music's good medicine for cancer patients

CC Staff (with files from the *London Free Press*)

LONDON, Ont. — Live music is proving to be an effective treatment for patients at the London Regional Cancer Centre. Anxious about their illnesses and treatments, some patients and their families are discovering the soothing effects of background music played on classical instruments.

Music students, teachers and performers are taking part in the one-year music program, which is designed to calm and distract cancer patients, who can face long waits for treatment and consultations at the busy medical centre.

Shelley Markland, the centre's director of regional operations, says the decision to start the program was "a bit of a gamble," but it seems to be paying off. Initially, she says, there were some concerns patients would find the music "intrusive" and staff might find it irritating. But in trials in early 1997 involving a flutist and harpist, the centre surveyed about 500 patients and visitors and got an overwhelmingly positive response, reports Markland.

'It's inspirational'

"People were telling us, indeed, it did (help) them. They would use words like 'ethereal' or 'soothing' or 'calming.'" She says one patient wrote about the music: "Keep it up. It's inspirational. Music has a healing value that is underestimated, both physically and emotionally."

Begun last November, the program has musicians playing twice weekly for up to 90 minutes each. The repertoire includes light classical and lullaby music, played on flute, viola, cello and piano. About 20 musicians are already lined up, including students from the University of Western Ontario's music faculty. Participants are offered a $25 honorarium, but some aren't accepting the fee.

"People are actually responding with their hearts," says Markland.

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Church

Advocate for interfaith understanding wins $1.2 million Templeton Prize

LONDON, England (EP) — A British businessperson known for advocacy of interfaith understanding is the winner of this year's Templeton Prize for Progress in Religion — the richest honor bestowed for achievement in any field. The prize was awarded March 3 to Sir Sigmund Sternberg, 76, chair of the International Council of Christians and Jews.

"It is time for religion to come out of the church, the synagogue, the mosque, the temple," Sternberg said. "While it is recognized that all religions have their own truths, and these shall be unassailable, there is a sense of a spirit which soars above all else and which, if harnessed, could contribute to the creation of caring societies as nothing else could."

The Templeton Prize was founded in 1972 by well-known investment manager John Templeton. This year's prize will be officially presented at Buckingham Palace in May.

Repaying blessings

The Hungarian-born Sternberg went to Britain in 1939 during the rise of Nazism. He became successful in business and was one of the earliest advocates for interfaith dialogue. He is perhaps best known for helping to resolve a dispute involving the establishment of a Carmelite convent near the Auschwitz death camp in Poland, where it drew objections from Jewish leaders. Sternberg helped negotiate an agreement to relocate the convent.

Last year, Sternberg founded the Three Faiths Forum, an effort to expand Christian-Jewish interfaith efforts to include Muslims.

He said the cash award from the Templeton Prize will be used to fund interfaith efforts.

Sternberg, who is the second Jewish recipient of the Templeton Prize, said, "I am really a simple soul, a businessman, who, in a modest way, has been smiled on by fortune and who has tried to repay the blessings which have been bestowed on me by opening to others a sense of the goodness which lies in us all, regardless of our faith."

Past recipients of the prize include Billy Graham, Mother Teresa and Chuck Colson.

Christian women dare to hope

Alan Doerksen

ETOBICOKE, Ont. — "Daring Hope" is the theme of a summer celebration that will mark the close of the Ecumenical Decade of Churches in Solidarity with Women in Church and Society, sponsored by the World Council of Churches. A diverse team of liturgists, theologians, artists and activists will lead the celebration, which will run from August 26 to 30 at the University of Guelph, Ont.

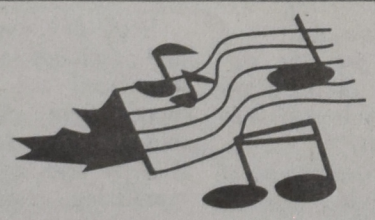
Daring Hope is an event open to 1,000 women and men from across Canada who are committed to women's full participation in church and society. The event, which is being co-ordinated by the Canadian Council of Churches, will celebrate the work of the Ecumenical Decade in Canada and strategize about changes in church and society that will have an impact especially on women.

Conference organizers say that participants will express their faith through the arts, learn from and about feminist theology, be spiritually enriched, make the links between social and economic justice and faith, sing and have fun.

Among those leading sessions at the conference will be:

- the Intercultural Grandmothers Uniting, a group of native, Metis and other women from Saskatchewan who work with women and young people;
- Created for Life, a group of black mothers and teens from Toronto who confront racist stereotyping;
- Denise Couture, professor of feminist theology and ethics at the University of Montreal.

The Ecumenical Decade was launched in 1988 by the World Council of Churches to bring about "women's full participation in decision-making and leadership in church and society." For the past 10 years, Christian churches and groups such as the Christian Reformed Church, the Anglican Church of Canada, the Canadian Council of Churches and the Baptist Women of Ontario and Quebec have committed themselves to working on the goals of the WCC's "Decade."



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Holland Christian Homes, Brampton

Saturday, April 4, 1998
First Christian Reformed Church, Hamilton

7:30 P.M.

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In Hamilton: at the door and choir members.

Polish nuns will abandon controversial convent

WARSAW, Poland (EP) — Polish Carmelite nuns have agreed to abandon their controversial convent located at the edge of the former Nazi-run Auschwitz concentration camp. The nuns gave Poland's State Treasury the building in which they had operated a convent since the 1980s.

The Nazis killed an estimated 1.5 million people at the Auschwitz and Birkenau concentration camps in Poland. More than 90 per cent of the victims were Jewish, but in the early years most of the victims were ethnic Poles. The nuns had devoted themselves to praying for all victims of genocide, but Jewish groups saw their presence as an effort to "Catholicize" the Holocaust.

(See also the story, above, "Advocate for interfaith understanding....")

Stallone money resuscitates Christian drug rehabbers

MIAMI, Fla. (EP) — Movie star Sylvester Stallone ("Rocky," "Rambo") paid $20,000 for the rights to the life story of Florida pastor Vincent Spann, whose privately funded Power, Faith and Deliverance Church in Miami works to rehabilitate drug addicts and homeless people. The sale of movie rights will bring the church the money it needs to avoid eviction.

Stallone decided to pitch in when he read about the church's financial woes. "I was so impressed with what Vincent was trying to do. I'm a Miami resident and I wanted to help," Stallone explained.

'Cross and Switchblade' subject targets teens for ministry

NEW YORK, N.Y. (EP) — Rev. Nicky Cruz, whose conversion as a young man was chronicled in the film *The Cross and the Switchblade*, is calling on the church to reach American teens with the gospel. In an open letter to parents, Cruz writes: "God is calling us back to our children, to rescue them from their counterfeit street families and restore them to the family of God."

Cruz's ministry will target 15 major cities for aggressive outreach in an effort called TRUCE (To Reach Urban Children Everywhere). Before the outreaches begin, Cruz is asking Christians to set aside April 3, 1998, as a day of "Prayer for Teen America."

Spanish Protestants want Catholic apology

MADRID, Spain (EP) — Spain's Protestant churches have asked the majority Roman Catholic Church to acknowledge its past persecution of Protestants. In a recent statement the Federation of Evangelical Religious Entities of Spain (FEREDE) argued that simply ignoring the past would permit the continuation of prejudice, false information and discrimination toward Protestants.

The statement was issued as part of an ongoing public debate in Spain about links between the Catholic Church and Spanish dictator General Francisco Franco, who ruled Spain from the end of the Spanish civil war in 1939 until his death in 1975.

Brother Andrew backs global March for Jesus

10 million will march and pray in 150 countries

Dan Wooding

AUSTIN, TEXAS — Brother Andrew, the Dutch-born author of the best-selling book "God's Smuggler" and founder of Open Doors, a worldwide ministry which has championed the cause of the Suffering Church for over four decades, has publicly backed the Global March for Jesus.

BERT WITVOET

Brother Andrew

A statement by Brother Andrew, 69, was read at the recent March for Jesus Prayer for London, England, event that drew a total of 2,000 people to historic Westminster Chapel.

Andrew said, "To help our persecuted brothers and sisters in restricted countries we have to get up and go, leave our comfort zones, move out of our churches and proclaim the name of Jesus where it is dangerous to do so. That's why I am so excited about Open Doors joining hands with Global March for Jesus, to proclaim his name and be part of the biggest ever prayer meeting for the Suffering Church."

Solidarity with sufferers

Lynn Green, a leader of Youth With A Mission and one of the co-founders of the March for Jesus, welcomed the partnership of Open Doors with Brother Andrew. "Brother Andrew and Open Doors has won the respect of many for its selfless help for the Suffering Church," said Green, a transplanted American, at the London event. "We are delighted that this key organization is joining forces with March for Jesus."

Green continued, "We are reminded through 1 Cor. 12:25 of the importance of prayer for the Suffering Church. Many Christians in the world face pressure and persecution. The courage, boldness and unbowed spirit of the Suffering Church sets an example to us all. It is the silent dimension of the global marches."

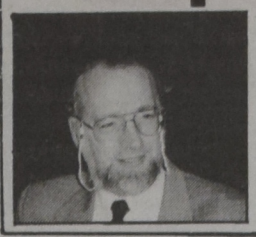
The Global March for Jesus, on May 30, will call Christians to take the joy of knowing Jesus beyond their church walls and into the streets with praise and prayer. Some 10 million Christians in 150 countries and over 700 cities in the North America will march, sing, praise and pray in their city streets during this international praise and prayer celebration. This year's theme, "Demonstrate the Passion" is a call for Christians to pray for the Suffering Church during prayer rallies at the end of each March.

Each country participating in the March for Jesus will be praying for one that cannot. The U.S., for example, has been selected to pray for China. The importance of continued prayer for the Suffering Church has been emphasized internationally by Open Doors for many years.

For more information on participating in the March for Jesus in a city near you, please call (512) 416-0066.

God's many-splendored wisdom

Chapter & Verse



Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
● Al Wolters

"His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to the eternal purpose which he accomplished in Christ Jesus our Lord." (Eph 3:10-11, NIV)

One of the pleasures of learning the biblical languages is that small details in the original text of the Bible can jump out at you and give you a fresh appreciation of a familiar verse. One such detail is the Greek word *polypoikilos,* which is here translated "manifold."

Other translations of this word which have been offered are "comprehensive" (Jerusalem Bible, 1st ed.), "many-sided" (Jerusalem Bible, 2nd ed.), and "in its rich variety" (New Revised Standard Version). What is it about the underlying Greek word which makes all of these translations possible?

Paul is here using a compound adjective, made up of the base word *poikilos* and the prefix *poly-*. The base word means "variegated" or "many-colored," and is often used in Greek literature to describe embroidered cloth. In fact, for the verb "embroider" the Greek language uses the related word *poikillo.* So the basic concept is that of colorful and artistic variety.

To this base word Paul adds the prefix poly, which is familiar from such English words as "polygamy" and "polyglot," and simply means "many." The resulting word *polypoikilos* therefore means something like "many-many-colored" — that is, having a vast array of colorful artistry.

There really isn't a single English word which corresponds to this exuberant Greek adjective, so that most English Bible versions fail altogether to capture its connotation of colorfulness. If I had to choose my own English equivalent, I think I would opt for "many-splendored," as in the title of a song that was popular a few decades ago: "Love is a Many-splendored Thing."

Not sphere sovereignty

So what does it mean that the wisdom of God is multi-colored and many-splendored? We might be tempted to think in the first place of the great variety of beautiful things in God's creation at large, and of course this would not be altogether wrong. (The Dutch Christian philosopher Herman Dooyeweerd once appealed to this verse as biblical support for the idea of societal and modal "sphere sovereignty," but that's probably stretching Paul's meaning a bit.)

The context makes it clear that Paul is talking, not about God's wisdom as displayed in the world at large, but about his wisdom as made manifest in the church, the redeemed community which he had chosen from before the foundation of the world. Within that redeemed community there is an incredibly rich and colorful variety of people and gifts which show forth the Lord's artistic extravagance. It is as though God's people are a magnificent piece of embroidery in which different colors, talents, personalities and stages of life together constitute a single divine work of art spread out over the centuries.

And God is proud of this masterpiece of his redemptive creativity; he puts it on display so that all the angelic hosts ("the rulers and authorities in the heavenly realms") can admire it. In fact, it turns out that it was his plan all along, as part of his eternal purpose, to showcase this colorful arrangement for all in heaven to see.

Although the apostle does not explicitly mention it, it is perhaps equally important that this many-splendored wisdom of God in the church is also on display for all on *earth* to see. It's just that we need the eyes of faith — and the will of a believing heart — to realize that it's there — and that we are part of it. Here too, to use the old saying, variety is the spice of life — but here it's eternal life that we enjoy in Jesus Christ.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont. He and his Greek students are currently reading the book of Ephesians.

British PM's Catholic connections spur controversy

LONDON (CP) — An Anglican family man in his mid-40s starts attending Roman Catholic masses with his wife and children, and later is seen at mass by himself. The stuff of scandal? Yes, if that man is British Prime Minister Tony Blair.

When Blair was spotted alone at Roman Catholic masses several times recently, his office was left trying to neutralize a potential controversy about Blair's religious leanings.

"The Prime Minister is not converting to Catholicism," insisted an irate spokesperson. "Where the Prime Minister goes to church is a matter for him and for his family. Nobody else. End of story."

It might seem like a tempest in a teapot, but news of Blair's choice of services dismayed some members of the British establishment. Blair has also been criticized for sending his two sons to Catholic schools. Britain has a long history of anti-Catholic sentiment, since the 16th century when the Church of England became the established church, headed by the monarch. Suspicion of the Roman Catholic church still lingers, despite the fact that one in 10 Britons calls themselves Catholics.

Whose business?

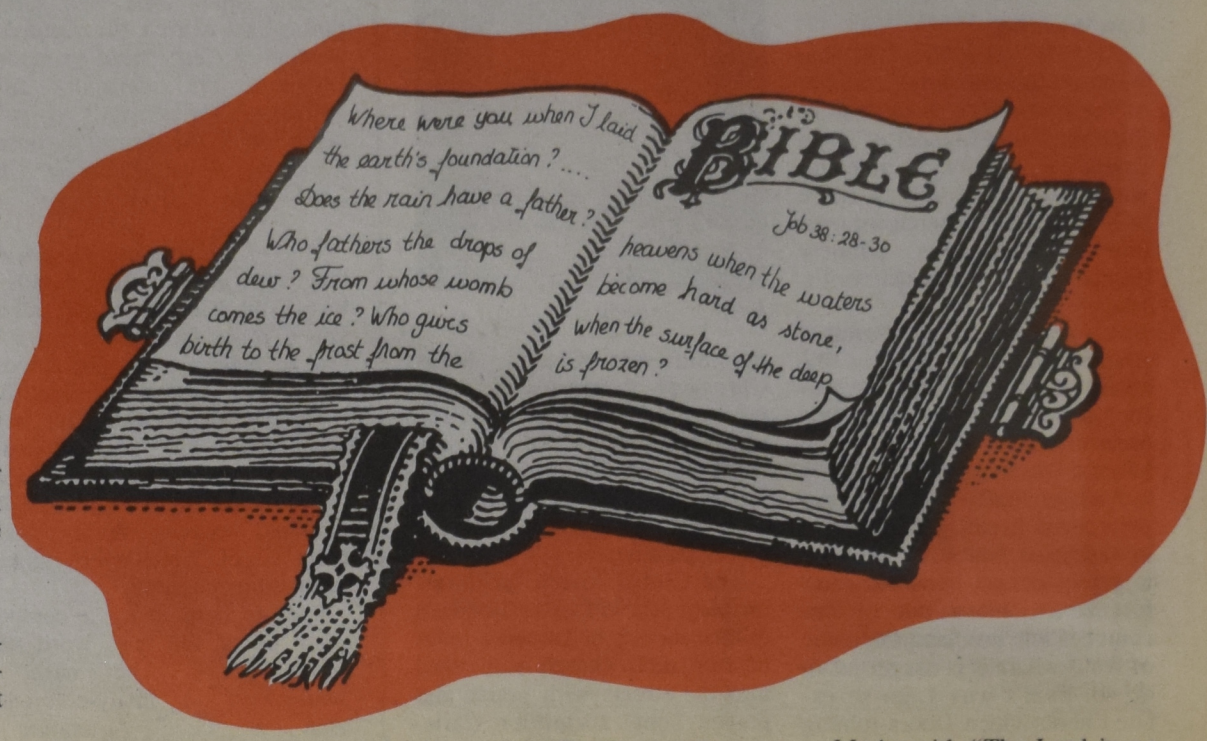
Some critics suggest Blair's choice of churches could destabilize the rocky Northern Ireland peace process. "Anyone who was wanting to try to sabotage the peace process in Northern Ireland could quite conceivably gain quite a lot of mileage out of such a story," says David Thompson, a professor of divinity at Cambridge University. For instance, Protestant politicians in Northern Ireland might decide they won't be given a fair deal by a Catholic prime minister.

But some welcome suggestions that Britain might be on the verge of having its first Roman Catholic prime minister. "The big sea change we've seen in Roman Catholicism over the last few years is that it's gone from being a religion very much in the closet, something that it wasn't quite respectable to be, to being something that is almost fashionable today," says Ann Widdecombe, a Conservative member of Parliament and a Roman Catholic convert. She also insists that Blair's beliefs are his own business and that he should be left alone to make his own choices.

Feature

When the waters become hard as stone

Lessons from Job in the Triangle of Darkness


Where were you when I laid the earth's foundation?....
Does the rain have a father?
Who fathers the drops of dew? From whose womb comes the ice? Who gives birth to the frost from the heavens when the waters become hard as stone, when the surface of the deep is frozen?
BIBLE
Job 38:28-30

by Margaret Brouillette

One day the angels came to present themselves before the Lord, and Satan also came with them. The Lord said to Satan, "Where have you come from?"

Satan answered the Lord, "From roaming around Canada and going back and forth in it."

Then the Lord said to Satan, "Have you noticed eastern Ontario and Quebec? Did you see the south shore of Montreal? Have you considered the church in St-Jean-sur-Richelieu?"

"I've seen it all," Satan replied "and those Christians are comfortable. If you'll just let me get my hands on them, they will surely curse you."

"Very well then, everything they have is in your hands. Just do not inflict any bodily harm on my people."

So on Tuesday morning, Jan. 6, at 6:00, an eerie blue light flashed across the sky as a transformer exploded. The people awoke to discover that their clock radios were dark. A messenger announced that there was a widespread power failure. Another messenger called to announce that school was cancelled.

Then Mr. Morin spoke and said, "I'll make coffee in the fondue pot. You call the neighbors to see if they have power." And the children said, "Yippie. There's no school today." And their mother said, "These things never last very long." In all this, the Morins did not sin in what they said.

More messengers arrive

On Tuesday night another messenger arrived to say that steel Hydro towers had bent, folded and toppled.

And so the Lavoie family invited the Morin family to stay with them and keep warm by the wood stove. Mrs. Lavoie said, "This will be fun. The children will love it." And Mrs. Morin said, "God is wonderful to give us such good friends. In all this, the Lavoies and the Morins did not sin by charging God with wrongdoing.

Two days later, a messenger announced that St. Jean would no longer be receiving supplies because the roads were closed due to falling posts, towers and wires. Those merchants who were selling candles by candlelight would soon run out. All the barbecued chickens at the grocery store were bought up that afternoon.

The next day, another messenger brought the news that the city of Montreal had lost power and that the bridges were closed because of the danger of falling ice.

Marie Morin said, "When are we going to rent a movie?"

Olivier Lavoie said, "When are these people going to leave so I can sleep in my own bed?"

Chantal Morin said, to her own surprise, "Even school would be better than this. Are we going back next week?"

"I hope so, dear. I hope so," answered her mother.

Saturday morning, the messenger confirmed what everybody suspected: the black-out might last another two weeks.

No one said a word.

The neighbors speak

And then the neighbors opened their mouths and spoke.

Jean-Louis, the owner of the corner store, watched as his second generator disappeared down the road on the back of a pick-up. "Darn it!" he said. "Why does this have to happen to me? That's the second time some idiot has robbed me!"

Pascal, whose language was a little stronger, said something to the effect of, "The banks are closed, the stores are closed. We have to wait two hours for gas, two hours for firewood. I tried to buy candles and batteries and kerosene at the hardware store but the cashier wouldn't take a cheque. We have no cash. This is going to kill us!"

The old woman in the bank said, "It's all the government's fault. They're just a bunch of no-good bureaucrats who don't know what they're doing and don't care anyway."

The harried mother of four phoned city hall and blasted the secretary, "Why can't you give me my power back?"

The Hydro Quebec spokesperson said, "There is no need to worry. We have one of the best systems in the world. Everything is under control. We are taking care of the problem."

The worker on the Hydro lines said, "We're putting this stuff up with chicken wire. It will never hold."

A messenger then announced that half the utility workers from the Eastern states had arrived. The Canadian army had been called. Hydro teams from across Canada would be joining the force of laborers doing 20-hour per day shifts.

Water started coming into the basement of the Morin house. The pump was not working. There was one small generator for the entire church, and two exhausted men who rushed from house to house, emergency to emergency.

Mr. Morin, who could not even go to work because there was no power, began to grumble. Mr. Lavoie, who had to wake up three times a night to stoke his wood stove, was in no mood to hear it. Mrs. Morin and Mrs. Lavoie did not know what to do with all the meat from their two freezers that thawed out on the same day. The children spent more and more time alone, behind closed doors.

The Christians speak

And the Christians began to speak. "Maybe this is the beginning of the end," said Marc.

Marie said, "I can't take much more of this. I'm afraid of the dark, and every afternoon at 4:30 when I get out my candles, I start to shake. Reading my Bible and praying just doesn't help."

Francois and Micheline began to lament the three weeks of lost business in their shop, and told the pastor, "Don't expect us to give any offering for a while. We can hardly make it as it is."

Jocelyn complained, "The power is back in Montreal. It's back in Granby. It's back in Chateauguay. It's just not fair!"

Little Elizabeth Lavoie asked, "Mommy, why doesn't God give us back our electricity when I ask him?"

The Lord speaks

Then the Lord answered his people out of the storm.

"Where were you when I laid the earth's foundation? ...Does the rain have a father? Who fathers the drops of dew? From whose womb comes the ice? Who gives birth to the frost from the heavens *when the waters become hard as stone*, when the surface of the deep is frozen?"

Lucien Bouchard is not responsible for our weather. I am. I am greater than your towers. I am more powerful than your technology. If your people will not bow to me, I can make the trees bend down. My name is Almighty and I am awesome. You have no idea!

After four weeks, the power was restored, and the Morin family, the Lavoie family, and all their Christian brothers and sisters reunited to worship God.

Marc said, "This is nothing compared to what's ahead. I must warn my neighbors to be ready for the coming of the Lord."

Marie said, "The Lord is my Shepherd."

Francois and Micheline gave their offering.

Jocelyn said, "Okay, okay God. You're bigger than me, and you can do whatever you want. I think I get it now. You don't owe me any explanations. Even being alive is all because of grace."

Elizabeth Morin whispered, "Thank you, Jesus. I knew you could do it."

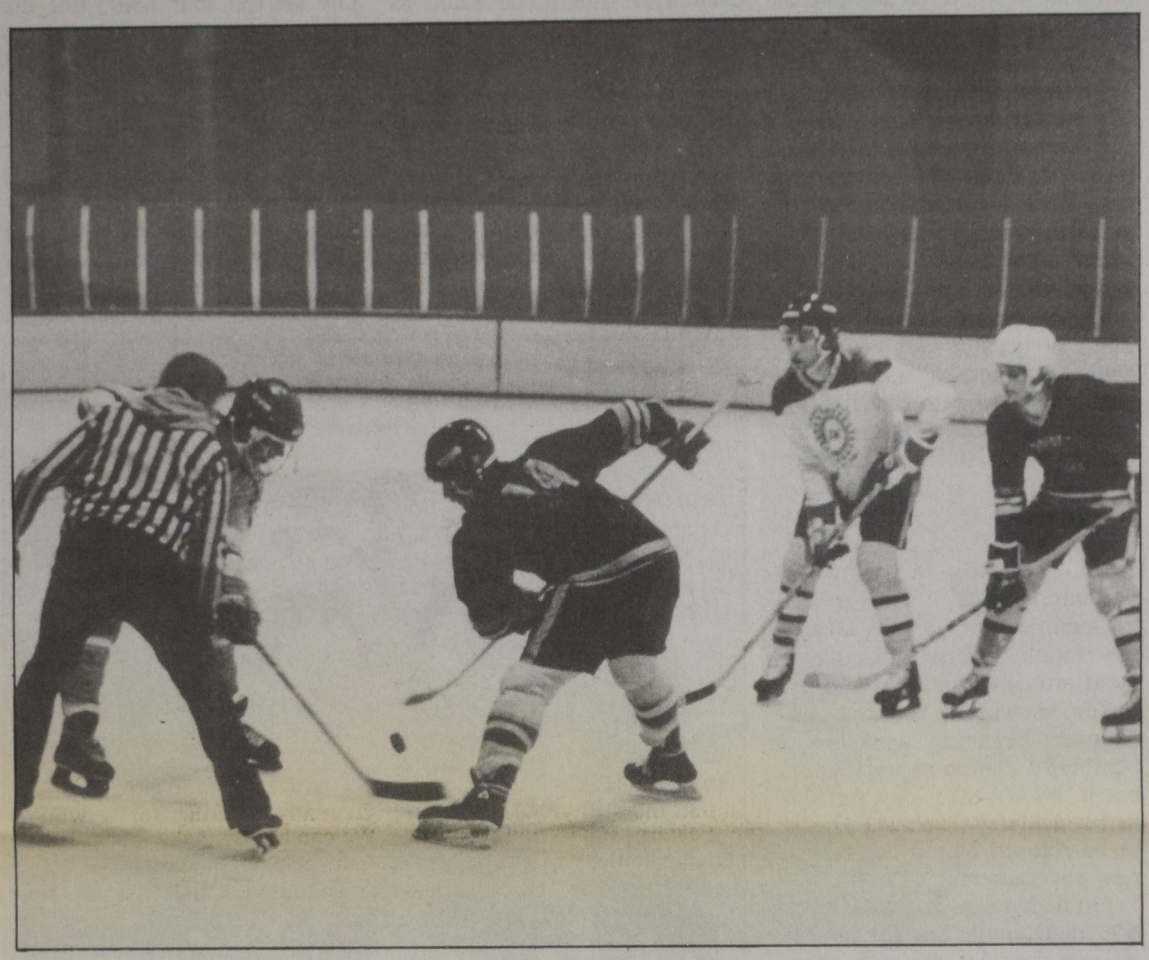
Epilogue (yet to come)

The people of the Triangle of Darkness recovered. The government subsidized all the disaster victims for the time out of their homes. The insurance companies paid for the leaking roofs. There was free firewood for a year.

And the church in St-Jean-sur-Richelieu, Quebec, grew and prospered. God blessed the testimony of its members and added many new converts. The Christians realized how important it is to take care of each other, and continued to call on the sick, elderly and lonely long after the storm. In the early spring, wherever they looked, the Morins, the Lavoies and all the others saw buds sprouting on broken trees; reminders of humiliation and renewal by a sovereign God.

Margaret Brouillette is a free lance writer who lives in Saint Luc, Que.

The Van Andel Arena revisited



Ty Hofman

It was on Monday. I got a call from my son Ken asking whether I was in a position to attend a hockey game on Tuesday evening. He had four tickets he couldn't use and thought I and some of my buddies might be up for a bit of hockey. He had gotten them from an old school friend now a young mover and shaker in the Grand Rapids business community who had passed them on to him as business promotion. He assured me they were good tickets, near the red line, and I assured him I'd be happy to take them off of his hands.

I began calling from a mental list of my Canadian friends who would love to see the Griffins play and it wasn't long before I had three eager companions, one of them *Christian Courier* contributor Peter Slofstra, newly arrived in Grand Rapids on sabbatical and in the company of his brother-in-law Morris Greidanus. Our foursome was given good Old Testament theological underpinning with the presence of Professor Arie Leder of Calvin Seminary. Arie would drive. Parking was a cinch with the purple voucher that accompanied the tickets — all for free.

Morris tried to insult me by asking how high and far away from the action we would be seated. He should have known that I'd never do that to any of my friends. We would have the best seats in the house. And we did. Within easy shouting distance from the visiting-team's penalty box. How much better can it get - and all for free?

Would Jesus attend a hockey game at the Van Andel? It is a stretch to take Jesus out of Galilee and transport him to a 20th century sporting event.

It wasn't long before I was into one of my favorite activities — people watching. A very prosperous-looking boomer-type sat in front of us, along with a couple of cap-wearing young guys, possibly a son and a friend. He was built like a football player slightly out of condition and he exuded confidence as he ordered his first beer from the young lady dispensing the brew along the aisles. He was soon joined by another boomer, more trim, but becoming a bit bald, and exuding even more self confidence than the big guy. I got the impression we were in the space of the young and successful, the kind that can afford the best seats in the house. And they were out for a good time.

Now a good time at the Van Andel seems to involve a considerable amount of beer for many of its patrons. Our boomers were no exception. One after another. Standing up to cheer, waving their beer mugs precariously on high — I was hoping we wouldn't be splashed in the process. We were relieved when they both moved down a row and a bit to the right into a couple of empty seats some affluent season-ticket holder hadn't been able to occupy. There they found another buddy who joined them in their revelry.

As the game progressed the revelry increased. Arie and I were counting the beers. It was easy to do since the big guy stacked each new one on top of the empty plastic containers of those he had already consumed. The final count was five large mugs of beer. And he paid for the beers of his young guys who also drank till they were getting a bit pie-eyed. We wondered whether they were even of drinking age.

The balding buddy and the big guy and their other side-kick were getting into high gear in the third period. When a French Canadian player of the Quebec Rafales was in the penalty box they began harassing him mercilessly. They shouted at him, gesticulating wildly at him and taunting him. He made the mistake of looking back at them. It only increased their fervor.

When the public address announcer said they would like to find the noisiest fan of the evening (the management of the arena specializes in noise production and ear-splitting, violent sound) the three cut loose with all they had. Balding buddy stood on his seat, screaming and gyrating madly. The big guy was happy he could balance himself without getting up on his seat, so he did his thing from standing level. No. 3 did likewise. By the time they were finished the game was nearly over. The Griffins were behind, 3 - 1, and they took an early exit.

What we had witnessed is certainly not unique to the Van Andel. It likely happens in arenas all over North America. What makes it worth reporting was that Arie's keen eye detected a WWJD (What Would Jesus Do) bracelet on the wrist of the balding buddy. Wow!

Considering all of their bad behavior, we noted, to their credit, that they didn't use any foul language, even in their ranting against the penalized Rafale. But we couldn't help but reflect on the question that this rich young man was unwittingly asking himself, and what we could have asked ourselves: What would Jesus do?

Would Jesus attend a hockey game at the Van Andel? It is a stretch to take Jesus out of Galilee and transport him to a 20th century sporting event. But as Calvinists we would likely reject the pietistic temptations that surface in us and allow that Jesus might attend a Griffins game.

But would Jesus pay $18 for one of the best seats in the house? It is hard to imagine that Jesus might ever be able to afford that kind of arrangement. But if he could, would he? My wife, Cobi, is of the opinion that $18 would buy several meals for people at the Guiding Light Mission. No doubt. And what would Jesus' priorities be in these circumstances? Is it my pietism which is now giving my Calvinism a hard time, or what?

And would Jesus buy a beer at the Van Andel? Jesus did not eschew wine. If wine, why not beer? But at $4 a mug — my Jesus just can't get past that one. But maybe it's because Jesus and I were both brought up in depression times. I'm thinking there is quite a bit of good in being brought up in a depression. It keeps your head on straight in times of affluence. Maybe we need another depression one of these decades.

But what about the revelry? Would Jesus have whooped it up at a hockey game? I'm sure that if Jesus had reached 75 years he would also have been a rather subdued participant but, at age 30, I suspect that he could have vigorously applauded and cheered a good play. And he would have applauded both teams. But he would have had no part in harassing and abusing the visiting team and he would never have made himself odious and out of control by drinking about $20 worth of beer.

It wasn't long before I was into one of my favorite activities — people watching.

While I've never given it serious consideration, I'm rather sure I'll not be wearing a WWJD wrist band anytime soon.

Ty Hofman is a retired CRC pastor who lives in Grand Rapids., Mich.

Courageous family escapes persecution in Sudan

Michael Veenema

LONDON, Ont. — Last summer Teresina Batikayo saved a London bus driver from being seriously harmed or killed by an attacker with a knife. She has since been presented with certificates for bravery from the London Police, Mayor Haskett and City Council, Westin Hotels, her employer and many others. The Carnegie Hero Fund (U.S.) is considering her for an award.

Her husband, Funda Dominic, has taken on the role of president of the African South Sudanese Canadian Association.

The couple arrived in London, Ont., with their six children in 1996. They are here as refugees. There are two other adopted daughters. One, living in dangerous circumstances in Egypt, is desperate for the Canadian government to permit her to join her family.

"When my mother began to stir up people in the village concerning the disappearance of my father, she too was taken away and has disappeared."

The Batikayo Dominic story is one of fleeing the African country of Sudan where, as Catholic Christians, they were interrogated and imprisoned by the pro-Islam military regime. That the family is here and alive today is due, as the Batikayo Dominics tell it, not only to the generosity of Canada, but also because of the miraculous care of God.

Dominic is one of 12 children. His father, a government clerk, was also a Roman Catholic evangelist, who taught himself to read and write. "My father was the first one in his village to become a Christian," says Dominic. The senior Dominic went on to start dozens of churches.

In 1964, when Dominic was 16, his father refused to cooperate in the extradition from Uganda of a Sudanese Catholic priest. The authorities wanted the priest killed. A short time later they picked up Dominic's father.

"He has never been seen again," says Dominic. "When my mother began to stir up people in the village concerning the disappearance of my father, she too was taken away and has disappeared. My aunt and brothers were beaten and told to keep quiet."

Imprisonment and deliverance

Eventually Dominic was able to study abroad in Manchester and Rome. He received a PhD in political science from the University of Genoa.

By 1985 he was living in the southern Sudan city of Juba. There he became very active organizing protests against the imposition of Islamic Shari'a law (a code of law that requires amputations for stealing, leads to the ostracism of non-Muslims, and provides the death penalty for conversion to non-Muslim faith). For these activities he was imprisoned.

Dominic was set free after a few months when anti-government protests broke out and the prison he was in was overrun. Dominic began to work for a number of church organizations, but it did not take long for him to be declared 'redundant' and to be refused employment by a new government.

From there on it was a risky life for Dominic and his family. At any moment the authorities might bear down on the family. A friend told Dominic to apply to the United Nations so he could be posted outside the country. Such postings were possible since U.N. positions do not need government approval.

A long shot

It was a very long shot. The couple was, therefore, surprised when Dominic was offered a U.N. position in Ghana. Still, there was the problem of acquiring a visa to leave the country, a difficult acquisition since it would require the co-operation of a government-appointed official. But a friend willing to help was found.

One afternoon, visa in hand, Dominic, accompanied by his family, drove to the airport. "I was trying to be as inconspicuous as possible," he says. He purchased a ticket. After a tense three-hour wait, he found himself on the plane. Says Dominic, "I couldn't believe that I was actually leaving the country."

Pressure and lies

But Batikayo and the eight children remained in Khartoum. When she applied for visas she was questioned. "They asked me how my husband left the country. I said, 'The same as anyone else.'" All morning she was interrogated.

They escorted her to a waiting car. "When I saw the car, I knew that something was up," she says. Now, in a security building, the interrogation continued until late that night. "They threatened to beat me. They accused Funda of having had a child by another woman." The guards produced a birth certificate.

"They tried to entice her to betray me," Dominic continues.

The next day she was placed under house arrest. A guard was posted in the home. Batikayo was told that if she spoke to anyone about her situation her tongue would be cut out (not an uncommon action in Sudan).

Her first job, upon being confined to her home, was to find and destroy any documents that might incriminate her and Dominic. She set two of the children to the task while she conversed with the guard. Several documents were found which she then used to light the daily charcoal cooking fire.

The smell of the fire alerted the guard and his superior who just arrived that hour. But the papers had been reduced to smoke and ashes.

U.N. intervention

For 15 days Batikayo and the children lived this way. In the meantime, a family friend contacted Dominic to tell him about his family's situation. There was clearly the possibility that the government of Sudan would refuse to let the family leave in an attempt to lure him back.

Funda Dominic, Teresina Batikayo (centre) with their family at their new home in London, Ont.

Happily for the family, the U.N. High Commission was willing to intervene. It established that Dominic was not engaging in any actions against the Sudan government now that he was in Ghana. Thanks to the commission, Batikayo and the children received permission to leave for Egypt.

So as not to arouse suspicions, they arranged to leave the country at a more leisurely pace. Nervously they made their way by train, then by river ferry, and by train again, north along the Nile River, to Cairo. There, the whole family was reunited.

The long process of applying to live in another country now began. In January of 1996 they received permission to enter both the U.S. and Canada as refugees.

Today their children attend Catholic schools in London. Batikayo has taken on part-time seasonal work at a London hotel. Dominic has worked hard to establish connections with many churches and other helping agencies, not only for his family's sake, but also for that of the other Sudanese refugees in London.

Dominic speaks about Canada. "We are very grateful for the generosity of the Canadian people. But is it not a contradiction that Sudanese refugees are brought to Canada, yet Canada still allows Canadian owned oil companies to do business with the Sudanese regime there, which is killing many people?"

He wonders why we are so silent about his country that has been described by Paul Marshall as "the worst practitioner of religious persecution and the worst violator of human rights" in the world. Batikayo speaks about the slave trade thriving today in Sudan.

Heart-rending separation

The couple speaks about their adopted children, one in search of her mother rumored to be alive in Uganda, the other pleading to enter Canada. They have been separated for nearly two years now.

Dominic reflects on the Sudanese refugees in London. "There are more than 100 now, with more expected. There is a need to give Christian guidance to the young people and families. The most important immediate difficulty is the need for long-term employment. We want to make connections with farmers who can employ us seasonally. We want to better ourselves and do not want to depend on social assistance."

Concerning his own employment, Dominic says, "My greatest frustration is that potential employers focus on my academic qualifications. But they seem to overlook the fact that I am willing to do any kind of work that will help me to support my family and improve our situation for the long term."

Michael Veenema is Christian Reformed Chaplain at Fanshawe Community College and the University of Western Ontario.

Profile

Humanity's cry for meaning

A tribute to Dr. Victor Frankl — March 26, 1905 - Sept. 2, 1997

Victor Frankl's death on September 2 last year fell between two other deaths which completely overshadowed his: on August 31, Princess Diana died in a car accident and on September 5, Mother Teresa passed away. Yet Frankl was an influential psychiatrist who followed in the footsteps of Freud and Adler, but who brought the field of psychiatry close to those who wanted faith and psychology integrated. We welcome Rev. Gabe Rienks's tribute to Dr. Frankl, even though it is somewhat belated.

Gabe Rienks

Victor Frankl endured three years of hunger, cold, terror and humiliation in Auschwitz and in other camps. He lost his wife, Tilly, his only brother and his parents in the Holocaust. Yet this Victor Frankl was convinced that, in spite of all human misery, life has meaning, and that the basic longing of the human heart is to find the meaning of life.

When we are up against unchangeable situations, such as terminal sickness, there is still the last human freedom — to take a stand and to turn suffering into triumph.

We live, Dr. Frankl said, in an existential vacuum. We have lost the old structures and a tradition which told us what we ought to do. We have enough to live *by*, but we have nothing to live *for*: we have the means, but we have lost the meaning. Frankl heard that cry for meaning everywhere.

Shortly after his liberation from the concentration camp, he wrote — in nine days — a booklet called "Man's Search for Meaning." My copy of the book is its 73rd English printing and it has been translated into many other languages. It shows how, indeed, modern man desperately longs for meaning.

Frankl flung his book into the world because, he says, "I thought it might be helpful to people who are prone to despair."

A single page

Victor Frankl was born in Vienna in 1905. He studied in that same city and became head of the Department of Neurology at the Rothschild Hospital. In 1938 he opened his private practice as psychiatrist. During the dark days of the occupation of Austria he wrote the manuscript for his book *The Doctor and the Soul.*

In 1942, he was called up for "Transport-East," which meant Auschwitz. He had his manuscript sewed into the lining of his coat. The first thing, the Nazis did, however, was to take his coat with the manuscript, his "spiritual child." Instead they gave him an old, torn coat, which apparently had belonged to a prisoner who had been gassed. In the pocket of that coat he found a leaf torn from a prayer book, with the words of the principal Jewish prayer, "Shema Israel," (Hear, oh, Israel, the Lord our God is one"). To Frankl it meant a challenge to live out in the midst of misery what he had written earlier.

The human quest

After the war Frankl returned to Vienna and started what was called the Third Viennese School of Psychotherapy. The first school was that of Sigmund Freud (1856-1939). Freud had dug deep into the human subconscious and taught that people are motivated (*driven*) by the dark forces hidden in that subconscious, and that the sexual drive is the fundamental motivational power. This theory proclaimed the search for pleasure.

The Second Viennese School was that of Alfred Adler. According to him, the driving force in human life, with all its inferiority complexes, is the search for power.

More than our drives

When we listen to these voices, we must agree that there is much truth in the analyses of Freud and Adler. Both sex and power are seductive forces which can destroy our lives and the lives of whole nations. Look at our century which is soon coming to an end. The first half of this century was marked by and endless struggle for power, with all its bloody wars. The second part has been stained by an endless obsession with sex.

It was in the midst of this tragic human dilemma that Frankl lifted up his voice and tried to drive home the thought that we humans are not the victims of our drives, are not merely the products of our pasts, but that we are spiritual beings and that our spiritual dimension constitutes our true humanness.

Frankl called his approach *logotherapy. Logos* in Greek means "word" or "meaning." There is no healing unless we find meaning in life. Thus Frankl proclaimed the search for meaning.

"It was my compassion toward the victims of today's cynicism that spurred me to develop logotherapy," wrote Frankl. The only way to find such meaning is through self-transcendence, i.e., by breaking out of the narrow shell of our own egos and reaching out beyond ourselves. Life is no end in itself. We discover meaning and happiness to the extent to which we lose ourselves.

Words of Jesus come to our mind: "Whoever wants to save his life will lose it, but whoever loses his life for me will find it."

The ways of triumph

I wonder if we realize that meaning in our every-day living?

According to Frankl there are three groups of values, or three ways to achieve that meaning — even to our last breath of life. First comes what we put into life, the work we do, things we create, the talents we invest, the love we give.

Second is what we get out of life — love, friendship, enjoying nature, culture, etc.

The third way is through suffering. When we are up against unchangeable situations, such as terminal sickness, there is still the last human freedom — to take a stand and to turn suffering into triumph.

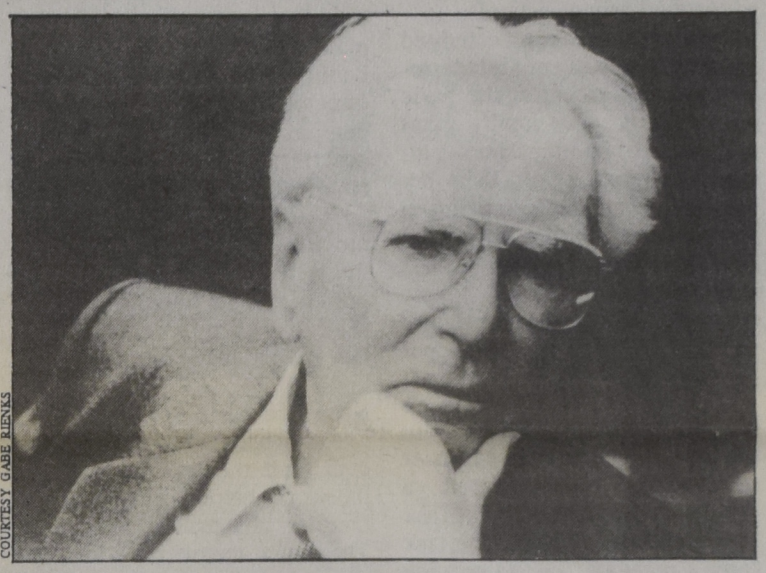
Jerry Long was 17 when he became paralyzed from the neck down in a diving accident. His attitude was "*I* broke my neck, it did not break me."

My own mother was only 40 when she died, leaving behind a husband and nine children, but she, as the saying goes, "turned her deathbed into a pulpit," and spoke to each one of us. She died victoriously.

Dr. Frankl tirelessly stressed that: in the last analysis, life is not a matter of condition but of decision. What sort of person we become is the result of an inner decision.

Frankl's conviction had been tested in the purgatory of Auschwitz. There were men who walked through the huts comforting fellow prisoners, giving away their last pieces of bread; and there were those who became like beasts.

Since we have the freedom to choose, it follows that we are responsible. Freedom *from* is only half the story. Freedom *from* is but a negative aspect. Freedom degenerates unless we realize what we are freed *for.*



COURTESY GABE RIENKS

Dr. Victor Frankl

"I recommend," Frankl said, referring to the United States, "that the Statue of Liberty on the East Coast be supplemented by a *Statue of Responsibility* on the West Coast."

God after Auschwitz

Freud considered religion an illusion or an obsessional neurosis, and felt somebody who began to dabble in religion was sick. How did Frankl experience religion in a situation in which human beings are tested, not about what they *have*, but about what they *are*, their naked existence?

Here are some of his experiences.

◆ The religious interest of the prisoners, as far and as soon as it developed, was the most sincere imaginable. The depth and vigor of religious belief often surprised and moved a new arrival. Most impressive were improvised prayers or services in the corner of a hut, or in the darkness of the locked cattle truck in which we were brought back from a distant work site — tired, hungry and frozen in our ragged clothing.

◆ The truth is that among those who actually went through the religious experience of Auschwitz, those whose lives were deepened (in spite of, not because of this experience) by far exceeds in number those who gave up their belief.

One might say that just as the small fire is extinguished by the storm so a large fire is enhanced by it.

Likewise, a weak faith is weakened by predicaments and catastrophes, whereas a strong faith is strengthened by them.

The crowning experience for the homecoming person is that, after all he or she has suffered, there is nothing to fear anymore — except his or her God.

People once asked Dr. Frankl: "How would you describe your life in a few words?" His answer: "I have seen the meaning of my life in helping others to see a meaning in their lives!"

The human cry for meaning. Do we hear that cry?

Gabe Rienks is a retired pastor of the Presbyterian Church of Canada. He lives in Woodstock, Ont.

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Christian schools in Alberta win major funding increase

Prayers turned the tide, says Duthler

Jessie Schut

EDMONTON — Parents whose children attend Christian schools in Alberta will have their financial burden eased with an increase in provincial funding for their schools.

The news comes after a long campaign waged by the Association for Independent Schools and Colleges in Alberta(AISCA) to get full funding for children who attend private schools.

Alberta students in accredited private schools were already receiving 50 per cent of the basic instructional per-pupil grant provided to public school students, amounting to $1815 per pupil per year. The campaign to increase the funding heated up when a government member last spring introduced a private member's bill to the legislature to increase funding to 75 per cent of the foundational grant.

In response to the bill, which was later tabled and died on the order paper, Gary Mar, Minister of Education, established a Private Schools Funding Task Force in June of 1997. The task force's mandate was: to provide Albertans with the opportunity to express their views on how private schools should be funded, and to recommend a funding frame-work for Alberta's accredited private schools.

12,000 submissions

After weeks of public hearings in October and November, and after sifting through the 12,000 submissions from citizens and lobby groups, the five-member task force submitted its report to the government in February.

On March 5, the government announced that it had accepted all the recommendations by the five-member panel. Those include a 20 per cent increase in per-pupil grants, implemented in stages, to a total of $2,362 per pupil by Sept. 1, 2000. Also, students in private special needs schools will now receive full funding, as do similar students in public schools. As well, private schools will receive 60 per cent of any emerging grants that are new to public schools.

The report is a breakthrough in that it publicly acknowledges that independent schools do provide a public good in the educating of children, and in providing choice to the citizens of this province, says AISCA president Jack Vanden Pol.

"We are generally impressed with the work of the task force," he said. "These individuals represented a broad spectrum of Alberta society, and worked hard to achieve a workable consensus. The association hopes that the principles regarding choice and access to learning resources established in these recommendations will, before long, be applied to all parents, all children and all schools."

Private school supporters are rejoicing in the results of what many saw as a David vs. Goliath battle. Gary Duthler, executive director of AISCA, was a member of the task force and describes his experience as an emotional roller-coaster ride.

"During the hearings, the very moving and eloquent presentations by private school supporters made a huge impact," he said. "I was very excited: I felt that we had made our point."

Strange turn-around

But when the hearings were over, and the task force began its work behind closed doors, Duthler discovered otherwise. The other members, while impressed by the presentations, were not prepared to extend funding, and wanted even more regulations on the schools.

The only way he can explain the panel's eventual change of heart is that God intervened to win the battle. The thousands of prayers that were offered every day for the work of the task force turned the tide.

"Every day, phone calls from all over Alberta came into our office," he says. "People kept saying, 'We're praying for you.' In the end, I learned that I had to keep my mouth shut. The glory in this decision belongs to the Lord. What we got is the Lord's gift to us. He's telling us, 'Keep working, and stay faithful.'"

Staff rooms

Pedagogeries

Alyce Oosterhuis

When I was a high school and college student in the '60s the most sacrosanct place on the school premises was the staff room. Students could find themselves invited (or coerced) into principal's or president's offices, but the teachers' room was always off limit.

As students we used to make jokes about the things that went on in these exclusive areas: orgies, parties, wrestling matches, power politics, dirty jokes, naptimes, striptease, belly dancing. We would fantasize limitlessly and many teachers must have wondered why they were greeted by strangely smirking students as they exited the staff room and headed for their classrooms.

One rather scrawny French teacher provided great fodder for our imaginations the day she began to unbutton her blouse to demonstrate a French verb. And when she did a split in front of the class to act out "slipping on a banana peel," the class could not contain its merriment. Poor woman — we were very cruel.

By the time I started teaching, the sanctity of the staff room had come considerably less inviolable. Students were at greater liberty to knock on doors and request a teacher's attention during noon and recess breaks. Increased in-and-out traffic also meant that staff room doors were more frequently left open to students' curious eyes. However, in spite of greater openness and student freedoms, there remained an aura of the untouchable for those teachers seeking solace from student demands in their staff room.

In all my years of teaching I never experienced the fulfilment of our high school fantasies. The most colorful event I can recount is that of one garlic-juice drinking art teacher who used to practice his yoga exercises on the staff room carpet; no one ever came close enough to tell him that this was not the most appropriate staff room activity.

Friendship, ideas, plans

For me, the staff room was usually a great place to be. Regardless of its size or clutter, this was where friendships were forged, ideas were exchanged, assistance was given or requested, plans were laid for weeks or months ahead. The staff room was my communal home with peers; here I could relax and renew my batteries for the coming hours. And if I resented outside playground duties, it was not so much because of the cold or rain or swirling snow as because during those duties I was deprived of collegial warmth.

I have sat in a lot of different staff rooms in the last 20 years and I have developed an almost intuitive sense about a school's well-being based on its staff room ambience and activity.

Are teachers talking or grading papers? Is the coffee pot inviting or forbidding? Is there laughter or dead silence? Is this a welcoming or a foreboding place? Are these teachers a community of colleagues or hostile competitors? Are these teachers dedicated professionals or "work-to-rule" advocates who enter and exit the school building with their students, leaving their unfinished work for the next day's recess or noon hour? Would I want to teach in this place with these colleagues?

Replaced by emptiness

Increasingly, I am seeing empty staff rooms at the end of the day. The teachers are sitting behind computers in their empty classrooms and making little time or effort available to interact with each other about the day's events. Communication consists of e-mail messages shuttled back and forth with no non-verbal feedback. And because most computers are restricted to being close to a power source, I see teachers' backs as they face the wall and their monitor screens.

My footsteps echo eerily along the empty corridors as I traverse the schools looking for some meaningful collegial exchange. Bulletin boards announce upcoming conferences and a staff retreat. But I know that the occasional staff retreat or conference cannot create the lasting and inviting atmosphere of belonging, camaraderie and collegiality in a contented school staff room. These schools seem to have lost their heart.

Alyce Horzelenberg Oosterhuis teaches education and psychology at The King's University College in Edmonton.

Redeemer College offers 'more value for money' next year

ANCASTER, Ont. — Redeemer College president Dr. Justin Cooper recently announced a series of initiatives that mean the 450 students at the Reformed Christian liberal arts college will receive more services for their tuition dollar in the next academic year.

Cooper revealed plans for major enhancements in technology and library services and new financial aid money that will see half a million dollars spent before the beginning of the next academic year.

The changes include phase one of a "wired campus" plan and significant improvements in library online information retrieval.

Significantly, gifts from a group of business supporters will allow for these improvements at a time when the current freeze on tuition, food, housing and student fees will still be in effect for the 1998-99 academic year.

Speaking to students at an open forum on campus, Cooper told of plans to hold the line on costs in 1998 while at the same time providing computer connections to all corners of the 78-acre campus, including college dorms, and to make available a new, more powerful library online system that will aid students in their research and data collection tasks. In addition, increased monies have been committed to financial assistance and career and vocational counselling.

Student Senate president Jason Zuidema sees the announcement as "a real boost to morale" among his fellow students.

Two weeks that were

Bert Hielema

THERE'S ONGOING news about CASH. No, that is not a misprint. CASH stands for Clinton, Annan, Saddam Hussein. In my humble but always correct opinion (how's that for modest?) "cash" rules the world. I am typing all these pearls of wisdom while temporarily living in Raleigh, N.C. — which does not stand for No Cash — and perhaps afflicted already with a typical American disease: conspiracionitis.

It seems to me that nobody believes the official lines anymore and so people try to creep or peep behind the news to find out the supposed real truth.

There are many here who are convinced that the Clinton administration is selling out to the United Nations, represented by Annan, which is the main reason U.S. politicians have refused to pay dues to this World body.

Of course, that is utter nonsense. But I still think there is some sort of conspiracy, and it is based on economic arguments, on CASH, in other words. Here is my reasoning: the U.S. wants to keep inflation low and thus the lower oil prices are, the better.

There also is another urgent reason for cheap gas: with the strong American dollar and the Asian currencies greatly devalued, oil, even at $14 (U.S.) per barrel — the lowest since 1972 — is still almost double the price before devaluation, and thus too high for these Asian economies.

In other words, in spite of all the military build-up around Iraq, there was never a real threat of war because the Big Oil Companies had pointed out that war would lead to inflation, higher interest rates, increased hardship for Indonesia, Korea, Japan and a likely stock market collapse. As always, in this capitalistic world, CASH has won out.

THE WHITE HOUSE is where the power is, or so people think. Many an ambitious person has moved heaven and earth to be close to the President, who in reality, has far less clout than Chretien has in Canada. Well, now the low pay and the long hours and the thrill of proximity to power, has soured because of an unwanted fringe benefit, subpoenas: testifying before Judge Starr about the President and his alleged affairs.

In the Washington culture, subpoenas mean lawyers' fees, at $300 per hour. During Clinton's first term at least two-dozen staffers ran up hundreds of thousands of dollars in legal fees, to be paid by them.

This number is going to increase because of the Monica matter, and Starr, the relentless pursuer of righteousness, will drag before him anybody who has had a peek at Monica Lewinsky, who apparently dressed quite provocatively.

Clinton's legal bills already amount to more than $3 million. His fees will be taken care of. My advice to his staffers (CC administration: please send this column to the White House for their bulletin board): why not just tell the truth and forget about these expensive lawyers.

Already a dramatic shift is taking place around Bill Clinton. Nobody in the White House wants to be seen talking to Clinton anymore, for fear of being dragged into court and being stuck with high lawyer bills. Poor Clinton; here is a man who is a compulsive talker, now deprived of an audience. Fortunately, floods in Florida and California gave him a chance to get out of the house and be free to have a good gab-fest.

WHILE ON THE SUBJECT of the U.S., "U.S. 12th graders rank low on global test" says the headline in the *Christian Science Monitor*. In science, Canada came fifth (532) after Norway, Iceland, the Netherlands and Sweden — while the U.S. came well behind with a score of 480, compared to 559 for Sweden. In math the Netherlands came first at 560 with the U.S. scoring even lower there, only 461. The findings also say that more than 28 per cent of U.S. 12th graders work more than five hours a day at a paid job, while only nine per cent of students elsewhere work that much.

I know that due to my perhaps rigid Dutch education, I often can figure out a math problem quicker than a calculator can. When a mother suggested to her son that he should learn multiplication tables, the son replied: "Here I am weak in math, and you suggest that I go into furniture?"

The Netherlands also ranks first in another area. Recent surveys show that the Netherlands, England and Wales are jointly the most prone to crime, followed by Switzerland, Scotland, France, Canada, the U.S., Sweden, Finland, Austria and Northern Ireland. Being the first in math and in crime will make the Netherlands a perfect country for computer fraud.

AS A YOUNGSTER I always wanted to become a missionary in Indonesia, then known as the Dutch East Indies. The Lord had different ideas. Nevertheless, Indonesia still fascinates me. It seems that the First Family there appreciated "family values," especially of the monetary kind.

On March 11 Suharto was re-elected to his 7th five-year term as president of Indonesia. When his wife was alive, she was called Mrs. Tien (Ten in Dutch), as she insisted on receiving 10 per cent of all government contracts. This way her "family values" increased rapidly and her seven children have been fed on this sort of mother's milk, and milked the system for all they could. However, the recent 80 per cent devaluation has left them much poorer; the milk has gone sour.

I'll be watching March 15, when the IMF, the International Mother's milk Fund, will decide whether to provide an additional installment of the $43 billion aid package promised.

FROM FEB. 25-28 I WAS in Princeton, N.J., at a conference on Abraham Kuyper, who in 1898 had given the Stone lectures there. Nicholas Wolterstorff now had the honor. He gave five more than 60-minute speeches, a book in themselves. There also were five sets of four speakers and each were allowed 12 minutes to summarize the more lengthy paper they had prepared for a memorial book.

Based on the time they spoke I devised an ego-meter. Most of them adhered to the time limit or slightly exceeded it. I gave them a zero. However, there were a few notable exceptions, some almost using twice the allotted time, ignoring the repeated notices by the moderator and leaving no room for questions. I gave them a rating varying from plus 6 to plus 10.

My most moving moment there was when a Dr. G. Puchinger, a Dutch historian, received the Abraham Kuyper prize of $10,000 (U.S.) And the organist led us in singing "het Wilhelmus," (the Dutch national anthem). Somehow I managed to sing this anthem with a tear-choked voice.

SOMETHING different: the computer age in which we live is changing its own language. Examples: "blamestorming" is a new concept which sees co-workers come together to discuss a project failure. Or take "salmon day," meaning fighting uphill, swimming against the current. Or how about being named a "404," a colleague with nothing to offer or contribute.

IS YOUR FAMILY BEING troubled with lack of talk? The idea for "Table Talk" began at J.J. Stupp's dinner table. Her three-year-old daughter was staring out of the window one night and asked, "Where do squirrels live?" At first, her mother said, "Eat your broccoli."

But then it dawned on her that her young daughter wanted to have a conversation. And so "Table Talk" was born, neatly arranged in 52 card decks, including "Science Talk," "Bible Talk," "Sport Talk," and "Animal Talk." Not available are Neighbor Talk, Clintonlove-Talk. Moneytalk, of course, has been in the world a long time.

Bert Hielema, who lives in Tweed, Ont., is currently visiting one of his daughters in California.

Go for Green!

Did you know....

(NC)—That cardiovascular disease remains the #1 cause of premature death in Canada. It claims the the lives of 79,000 Canadians annually and costs the health care system over $7.3 billion in direct cost. Go for a walk and be Winter Green! It's good for your health and the health of the environment.

Go for Green!

Community driven programs to encourage outdoor active living that protects, enhances and restores the environment.

NC

Visit our website at:
www.goforgreen.ca

Classifieds

Classified Rates

(Revised February 1, 1995)

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

E-mail: ccadverts@aol.com

Job Opportunities

Full-time salesclerk for rural hardware and farm supply store. Must be energetic and self-motivated with good communication skills. Knowledge of residential and commercial plumbing and heating supplies an asset. Send resume to **Wellandport Home Hardware, Box 100, 5157 Canborough Rd., Wellandport, ON L0R 2J0, Fax: (905) 386-6918.**

Anniversaries

Broek op Langedijk — Samia
1943 — March 25 — 1998

"Mijn God zal in al uw behoeften naar zijn rijkdom heerlijk voorzien, in Christus Jezus" (Phil.4:19).

With praise and thanksgiving to the Lord for His love and faithfulness and with much joy in our hearts, we announce the 55th wedding anniversary of our parents and grandparents

JOHN and AGNES DE GROOT
(nee DEKKER)

May the Lord continue to bless you both. Congratulations Mom and Dad, Opa and Oma!

Cor (†1944-1968)
Tena & Len Van Rijs — London, Ont.
Rodney & Patti, Jason, Trevor, Sonja, Sarah, Rachel & Brent
Ada & Rich Vanden Berg — Waterloo, Ont.
David & Nicole, Rachel, Lisa, Jevon
Art & Thea DeGroot — Samia, Ont.
Jennifer, Esther & Matt, Amaryah
Albertena & Michael Vander Weele — Palos Heights,Ill.
Jeremy & Robin, David & Anne, Corenna, Joel
Nel & Bill Van Geest — Woodbridge, Ont.
Nate, William, Thomas, Rachel
Jack & Lydia DeGroot — Samia, Ont.
Joshua, Joleen
John & Cheryl DeGroot — Samia, Ont.
Jerod, Benjamin
Betty & Tom Van Eck — Kenosha, Wis.
Jonathan, Philip, Aaron
Marlene & Greg Maggetti — Kitchener, Ont.
Jacob, Anna, ?
Paul & Brenda DeGroot — Millgrove, Ont.

Best wishes only.
Home address: 1458 Hunt Street, Samia, ON N7S 3M7
E-mail: jdegroot@ebtech.net

1973 — March 30 — 1998

"But the eyes of the Lord are on those who fear him, whose hope is in his unfailing love."

With thankfulness to our heavenly Father, we, the children of

HENRY and ALICE WIELINK
(nee KELLY)

wish to announce the 25th wedding anniversary of our parents.

Congratulations Mom and Dad (Oma and Opa). We pray that God will be with you in the coming years.

With love:
Keith & Suzanne Wielink
Alanna
Alicia & Murray Ravensbergen
Michael, Nathan
Faye Wielink & Ken Struyk (fiance)
Henry Wielink
Sarah Wielink

We invite you to an open house to be held for them on March 28, 1998, from 2-4 p.m., in the Covenant Chr. School gymnasium, Townline Road, Smithville, Ont.

Home address: R.R. #3, Wellandport, ON L0R 2J0

Anniversaries

Stirling, Ont. — Tillsonburg, Ont.
1953 — March 24 — 1998

"The Lord is my helper, I will not be afraid" (Heb. 13:6).

We thank God for the 45th anniversary of our parents

HENRY and WILLIE ZOMER

Congratulations and love from your children and grandchildren.

Henry & Grace Zomer — Ingersoll, Ont.
Amy, Cassandra, Nicole, Sarah
Wilma Zomer — Gaspe, Que.
JoAnn Zomer — London, Ont.
Arlene Zomer — Waterloo, Ont.
Janet & Dale Beer — Waterloo, Ont.
Matthew, Jacob

Address: 86 Concession St. W., Tillsonburg, ON N4G 1R7

Obituaries

Wijnjeterp, the Neth. — Wommels, the Neth.
Nov. 19, 1925 - March 3, 1998

From the Netherlands we received the sad news, that all of a sudden the Lord took home His dear child

ALY HOEKSTRA
(nee SPEK)

Devoted wife of Haye Hoekstra for almost 12 years.

Predeceased by her first husband Sierd VanderVeen in 1979 and by all her four brothers, Marcus Spek (1992), Andries Spek (1995), Ype Spek (1997) and Dirk Spek (1997).

Dear sister-in-law of Tena Spek (nee van Kaam). Also survived by her eight nieces and nephews in Canada.

Psalm 87 was her text when she confessed her faith in Jesus her Lord.

Correspondence address:
T. Spek, 7900 McLaughlin Rd. S., 204, Brampton, ON L6Y 5A7

Surhuisterveen, Fr., the Neth. — Hamilton, Ont.
April 15, 1903 - Feb. 21, 1998

Peacefully,

FRANCES (FETJE) VIERSEN
(SMIDS)

went to her eternal home, in her 95th year.

Predeceased by her dear husband Allen Viersen in 1995.

Dear Mem to:
Don & Sophie Westerhof — Hamilton, Ont.
John & Melida Viersen — Kitchener, Ont.
Joe & Jenny Viersen — Springhill, Fl.
Al & Ann Zandberg — Hamilton, Ont.

Beppe to 13 grandchildren (two predeceased), 17 great-grandchildren and one great-great-grandchild.

Correspondence address:
Mrs. Ann Zandberg, 181 Annabelle St., Hamilton, ON L9C 3T8

There will be no issue on April 10, 1998

Obituaries

Zuidwolde, the Neth. — Brampton, Ont.
Feb. 19, 1906 - Feb. 19, 1998

BERENDINA KASSIES
(nee WESTERIK)

The Lord in His infinite wisdom took home His dear child, peacefully. Although Mom loved to be with her children, she longed to be with her Lord. Mom loved the Lord and always enjoyed singing His praise and of His faithfulness. Her earthly struggles are over and we are comforted with the assurance and knowledge that Mom has reached her eternal shalom!

Predeceased by her husband Henk (1962).

Dear Mother of:
Tineke (1932)
Joke & Henk Van Olst — Weston
John & Ann Kassies — Stouffville
Gert & Tiny Kassies — the Neth.
Henk (1945)
Diane (1991) & Harry (1997) Kiefte — Newfoundland
Corrie & Bill (1997) Zandstra — Millgrove

Dear Oma of 20 grandchildren and 24 great-grandchildren.

Dear sister of:
Henk Westerik — Burlington
Johan Westerik — Brampton
Jannie Vanden Berg — the Neth.

Memorial service was held at Holland Christian Homes, Brampton, Ont., on Monday, Feb. 23, 1998.

"The Lord is my Shepherd, I shall not want" (Ps.23:1).

Correspondence address:
Corrie Zandstra, P.O. Box 95, Millgrove, ON L0R 1V0

Teachers

AYLMER, Ont.: Immanuel Chr. School invites applications for **an opening in a junior grades classroom** due to a maternity leave from September to April with the possibility of becoming full-time. The successful candidate will also teach intermediate music, assist with the school band and conduct the school choir.

Send resume package to:
Mrs. Marianne Vangoor
Immanuel Christian School
75 Caverly Road
Aylmer, ON N5H 2P6

LACOMBE, Alta.: Lacombe Chr. School, approx. 371 students in K-9, located in Central Alberta, invites applications from qualified teachers for a **junior high social studies - language arts position** (1 year maternity) and possible upper elementary positions. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:

Martin Folkerts
Lacombe Chr. School
5206-58 Street
Lacombe, AB T4L 1G9
Phone: (403) 782-6531
Fax: (403) 782-5760

Obituaries

Sept. 25, 1959 - Dec. 24, 1998

The Lord is my light and my salvation.

On Dec. 24, 1997, through a tragic accident the Lord took home our precious daughter, sister, aunt, wife and mother

GLENDA JEAN SCHOLTEN
(nee WINTER)

at the age of 38.

Sadly missed by all who loved her dearly.

Precious daughter of Bill and Rita Winter (nee Nydam).

Loving sister and aunt of:
Wayne & Alison Winter
Charles Winter (in heaven)
Gloria Jean Winter (in heaven)
David Winter
Christopher
Jeanne & Jack Scholten (nee Winter)
Chad, Chantal, Troy

Beloved wife and mother of:
Bill Scholten
Joshua, Scottie, Hollie, Brooke

A funeral service was held at the Springdale Chr. Ref. Church on Monday, Dec. 29, 1997, at 1 p.m. Interment at Mount Pleasant Cemetery in Bradford, Ont. Pastor Howard McPhee officiated.

Correspondence addresses:
Bill and Rita Winter, R.R. #4, Bradford, ON L3Z 2A6
Bill Scholten and family, R.R. #1, Kettleby, ON L0G 1J0
Wayne and Alison Winter, 7 Grenfell Cres., Markham, ON L3P 1S6
David Winter and family, R.R. #4, Bradford, ON L3Z 2A6
Jack and Jeanne Scholten and family, R.R. #1, Kettleby, ON L0G 1J0

Teachers

BRAMPTON, Ont.: John Knox Christian School invites applications for a **Grade 7** teacher preferably with 2-5 years experience. Please direct inquiries and/or applications to:

Hilda Roukema, Principal
82 McLaughlin Road South
Brampton, ON L6Y 2C7
Phone: (905) 451-3236
Fax: (905) 451-3448

SMITHERS, B.C.: Due to continued growth and expansion **Bulkley Valley Chr. School** will need to fill the following positions for September 1998:

Primary teachers (Grade 2 or 3)
Middle School teachers
(Grade 6, 7 or 8)
French teacher (Grades 7 to 12)

A French or music background would be an asset in grades 2 through 8. Please contact:

Mr. John Bronsema, Principal
Bulkley Valley Chr. School
P.O. Box 3635
Smithers, BC V0J 2N0
Phone: (250) 847-4238
Fax: (250) 847-3564

Classifieds

Teachers

DUNNVILLE, Ont.: Dunnville Chr. School invites candidates to apply for a **possible opening in the Junior Division** for the 1998-1999 school year. The ability to teach French and a working knowledge in computer technology will be regarded as an asset. D.C.S. is a well-established, growing school, in a pollution-free, semi-rural setting, but close enough to urban centres in the Niagara Peninsula.
As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities.
If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to the Principal:

Mr. A.J. Vanderstoel
Dunnville Chr. School
R.R. #1, Dunnville, ON N1A 2W1
Phone: (905) 774-5142
Fax: (905) 774-5519
E-mail: arievon@mergetel.com

LACOMBE, Alta.: Central Alberta Chr. High School seeks a **part-time teacher (.5-.75)** for 1998/99 as a result of adding a second grade 12 class to our high school. **We may also need a permanent full-time position.** Consider joining an encouraging society, which together with an excellent staff, works to provide an education rooted in the Reformed tradition to 120+ high school students. We invite those with experience and/or expertise in computer/business education, and/or art/humanities to apply. However, we will consider all applicants who are willing and able to teach a variety of core subjects. An ability and interest in coaching an extra-ricular sport would be an asset.
Applicants should preferably be graduates of a Christian college and/or have teaching experience in a Christian high school. Eligibility for an Alberta Teaching Certificate is required. Please send resumes to:

Jack Vanden Pol, Principal
Central Alberta Chr. High School
22 Eagle Rd.
Lacombe, AB T4L 1G7
Phone: (403) 782-4535
Fax: (403) 782-5425
E-mail: cach@telusplanet.net

VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community which offers Kindergarten through Grade 10, has **potential openings** in the following areas: **primary classroom; primary music; middle school classroom (grades 6-10)** with a physical education background. Please send your resume to:

Ron Donkersloot, Principal
Vancouver Christian School
3496 Mons Drive
Vancouver, BC V5M 3E6
No applications by fax, please.

Teachers

ALLISTON, Ont.: Alliston Community Chr. School invites applicants for a **1-year maternity leave contract position** teaching grades 5 and 6. Preference given to candidates whose qualifications include French and Music. A.C.C.S. serves approx. 100 students in a growing community 1 hour north of Toronto. Send resumes to:

Mr. T.J. Tristram, Principal
P.O. Box 592
Alliston, ON L9R 1V7

SARNIA, Ont.: Sarnia Chr. School invites applications for a **full-time position (50% resource - 50% classroom).** In addition there may be **possible openings at the intermediate level**. Additional qualifications in French or instrumental music would be a definite asset. Please submit your applications to:

Mr. Pete Weening, Principal
Sarnia Chr. School
1273 Exmouth Street
Sarnia, ON N7S 1W9
Phone: (519) 383-7750
Fax: (519) 383-6304

KITCHENER, Ont.: Laurentian Hills Chr. School invites applications for a **possible full-time primary position** for the 1998-1999 school year beginning in September. Please send your resume on or before **March 28** to:

Mr. Luke Janssen, Principal
Laurentian Hills Chr. School
11 Laurentian Drive
Kitchener, ON N2E 1C1

ST. CATHARINES, Ont.: Beacon Chr. High School invites applications for a definite **part-time Science position** for the 1998-99 school year. We are seeking a teacher who can demonstrate a love for God, for students, and for the study of science. Please send resume and letter of application to:

Ted Harris, Principal
Beacon Chr. High School
2 O'Malley Drive
St. Catharines, ON L2N 6N7
Fax: (905) 937-1130

WOODBRIDGE, Ont.: Toronto District Chr. High School will have a new **full-time teaching position** available beginning August 1, 1998. Qualifications in physical education and music are desirable. Please send resume, vision statement, and list of references to:

Ren Siebenga
TDCH
377 Woodbridge Avenue
Woodbridge, ON L4L 2S8
E-mail: siebenga@pathcom.com

For Sale

For Sale: JOHANNUS Sweelinck III Organ. 3-Man, 32-note AGO pedal, 52-stops etc. Dealer demo. Full warranty. Suitable for church or home. Ext. channels available.
Call (519) 688-3540.

Accommodation Needed

Single, 21-year-old male, non-smoker, requires a **furnished or unfurnished bachelor or 1-bedr. apartment** for May 1, 1998, in the Ottawa region of Kanata. Please contact a.s.a.p. **(519) 271-0523** collect (Stratford) or e-mail: **tmartin@orc.ca**

For Rent

APARTMENTS: Redeemer College rents furnished 1, 2, and 4 bedroom apartments, May to August. Enjoy our pastoral setting while visiting the Hamilton/Niagara/Toronto region. For excellent daily, weekly and monthly rates, and for reservations, phone
(905) 648-2131, ext. 260.

Job Opportunities

SOCIAL SERVICE WORK —
Become a part of our team of committed professionals providing loving care to needy children.
Mutual Support Systems, a parent model network of rural group homes in the Niagara peninsula for children experiencing emotional and behavioral difficulties is accepting applications for **foster parents and group home parents**. For more information about our program, including salary and benefits, please call or write:

Personnel Manager
Mutual Support Systems
P.O. Box 397
Fenwick, ON L0S 1C0
Phone: (905) 892-4332

Custom Landscape Firm (Ottawa area) requires **Foreman** with minimum 5 years experience in Hard & Soft Landscape Construction. Own truck and tools an asset. **Fax resume to: (613) 825-6346 or Phone: (613) 825-1125. Address: 474-900 Greenbank Rd., Nepean, ON K2J 4P6.**

Teachers

OTTAWA, Ont.: Ottawa Chr. School is interested in applications for a **possible junior position and a half-time Grade 3 position**. This is to commence Sept. 1998.
We have a school of 180 students from Junior Kindergarten to Grade 8. Please submit your resume to:

Mrs. Henni Helleman, Principal
Ottawa Christian School
2191 Benjamin Ave.
Ottawa, ON K2A 1P6
or fax to (613) 722-5836

Look for our Calendar of Events on page 19...

The Society for Christian Education in Southern Alberta
in Lethbridge, Alberta

invites applications for the following positions for the 1998/99 school year:

Immanuel Christian Elementary School

1 - Grade 2 teacher
1 - Grade 5 teacher (0.5 position)
Contact: Mr. Henry Ronda, Principal
2010 - 5th Avenue North
Lethbridge, AB T1H 0N5
Phone: (403) 317-7860

Immanuel Christian High School

1 (possible) - Food and Fashion Studies teacher (0.65 position)
1 (possible) - Junior High P.E. (0.25 position)
Contact: Mr. Mike Hoyer, Principal
802-6 Avenue North
Lethbridge, AB T1H 0S1
Phone: (403) 328-4783

Teacher Openings

Bowmanville, Ont.

Are you:
* an enthusiastic Christian who loves God and notices His influence in your life?
* a person who genuinely loves children and is interested in shaping them to be compassionate Christians?
* excited about developing your skills as an excellent teacher?
* an individual who would enjoy being part of a dynamic team of teachers?

Knox Christian School is interested in people who have those qualities. Due to increased enrolment and a maternity leave, we are interested in teachers for both the junior and primary divisions for the 1998-99 school year. Please forward your letter of application and resume to:

George Petrusma, Principal, Knox Christian School, 410 Scugog Street, Bowmanville, ON L1C 3K2, phone: (905) 623-5871 or fax: (905) 623-8877.

Science/Math Teacher

The **Smithville District Christian High School** is in need of a **science/math teacher**; an other combination of geography and Bible is also a possibility. Our mission is to offer a Christ-centred education which enables students to develop their talents for service in all areas of God's Kingdom.

Send your letters of application to: Marc Stroobosscher, Principal
Smithville District Chr. High School
6488 Smithville Road, Smithville, ON L0R 2A0
Phone: (905) 957-3255; Fax: (905) 957-3431

Church Position Available

The **Immanuel Chr. Ref. Church of Hamilton, Ont.**, is seeking a **Senior Pastor** due to the retirement of our present pastor on **Sept. 1, 1998.** We are a congregation of 654 members, located in a residential neighborhood near the Christian elementary school, the Christian high school, and Redeemer College. We desire a pastor who can challenge us through effective preaching, equip us through teaching and training, and who has a passion for outreach. The pastor must be a team player with other ministry staff. A church profile is available upon request. For more information, contact **Herman Proper, Chairperson of the Search Committee, 617 Hwy. #53 East, Ancaster, ON L9G 3K9 or telephone (905) 648-0604 (Res.); (905) 648-2100 (Bus.) or Fax: (905) 648-2110.**

Classifieds

Miscellaneous

ONE TO ANOTHER
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Church News

Christian Reformed Church

Classis meetings:
— **Classis Niagara** will meet, D.V., **May 20, 1998**, at the Riverside CRC, Wellandport, Ont. All materials should be forwarded to the stated clerk before April 15, 1998.
— **Classis Huron** will meet in regular session, D.V., on **May 13, 1998**, at 9:30 a.m., in the Bethel CRC, 369 Queen St.E., Acton, Ont. All materials should be forwarded to the stated clerk before April 7, 1998.

Miscellaneous

The Living Word
Sermons for reading services.
CRC
Contact:
R. Vander Ploeg Secr./Treas.
37 Brick Pond Lane
Woodstock, ON N4V 1G1
Phone: (519) 539-2117

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Take action!
Place an ad in our
Business Directory.

Teacher Vacancies

Due to enrolment increase, program development, and facility expansion, HDCH invites applications for **qualified teachers in French, vocal music, mathematics, and girls' P.E. for part-time and full-time positions.** Applications received before March 31, 1998, will receive preferential consideration.

Hamilton District Christian High School
Jim Vanderkooy, Principal
92 Glancaster Road, Ancaster, ON L9G 3K9
Fax: (905) 648-3139; Phone: (905) 648-6655

Inviting Applications

Timothy Christian School, Toronto (Rexdale), Ontario

invites applications from **qualified and experienced junior level teachers** for the 1998/99 school year. TCS is a west end Toronto school with an enrolment of approximately 200 students, and a staff of 12 teachers. We have a full computer lab, an art, music, and accelerated reading program, and a student population rich in cultural and denominational diversity.

If you are interested in joining our teaching team, send your application to:

Coby Jonker, Principal
Timothy Christian School
28 Elmhurst Dr., Rexdale, ON M5W 2J5
Phone: (416) 741-5770 or Fax: (416) 741-3359

Business Opportunity

Looking for a **Diesel Equipment Mechanic** (preferably licenced), to partly or entirely buy out retiring owner of mobile truck-transport-equipment repair business (established over 15 years). Home + 5 acres available near Hwy. 401. OAC - Ideal for younger energetic reliable couple who want their own business. Present owner willing to assist up to three months if necessary. Capital investment required.
Call 1-613-392-0091 for details and appointment.

Liberation Choir in Concert

LIBERATION CHOIR

Conductor: Willem van Suijdam
Accompanist: Lucas Chorosinski
Guest Soloist: Colleen Greidanus

Friday, April 3, 1998, 8:00 p.m.
Covenant Christian Reformed Church, **St. Catharines, Ont.**
278 Parnell Road
For tickets call: Chuck Dijkstra (905) 934-3600

Saturday, April 4, 1998, 8:00 p.m.
St. George's Anglican Church, **Guelph, Ont.**
99 Woolwich Street
For tickets call: Menno Van Harten (519) 824-1646
or Jayne VanAnkum (519) 638-2451

Saturday, April 18, 1998, 8:00 p.m., Belleville, Ont.
St. Andrew's Presbyterian Church
Church Street and Victoria Avenue

For tickets call: John Kloosterman at (705) 745-1403

Tickets can also be obtained from any choir member.
Tickets in advance $10.00 — At the door $12.00

DORDT COLLEGE

Faculty Positions

Business Administration Fall 1998

Qualifications: M.B.A. with relevant experience will be considered; Ph.D. in business administration with demonstrated teaching excellence is preferred.

Economics Fall 1999
Potential Economics Opening Fall 1998

Qualifications: Ph.D. in economics preferred, demonstrated teaching excellence.

English Fall 1999 - one-year position

Qualifications: Ph.D. preferred, demonstrated teaching excellence, teach general education courses in grammar and composition, responding to literature, and upper level courses.

To receive application materials and a detailed job description, qualified persons committed to a Reformed biblical perspective and educational philosophy are encouraged to send a letter of interest which provides evidence of that commitment and a curriculum vitae/resume to:

Dr. Rockne McCarthy
Vice President for Academic Affairs
Dordt College
498 4th Ave. NE, Sioux Center, IA 51250
facsimile: 712-722-4496
e-mail: vpaa@dordt.edu

Dordt College is an equal opportunity institution that strongly encourages the nominations and candidacies of women, minorities, and disabled persons.

Maranatha Christian Reformed Church
in Cambridge, Ont. (formerly Galt, Ont.)
invites you to celebrate their
FORTIETH ANNIVERSARY

on the weekend of March 27-28, 1998.
Weekend events include a special
Indonesian Fundraising Dinner
on March 27, 1998, beginning at 7 p.m.,
featuring unique anniversary displays and much entertainment.
Tickets are **$15.00 each** or **two for $25.00.**
Please reserve your tickets by March 20, 1998,
by calling (519) 623-0985.
All funds raised will be donated to the construction of
Maranatha's pipe organ.
We would also like to invite you to a special service to
celebrate God's faithfulness to our congregation
on March 29, 1998, at 10 a.m.
ALL ARE WELCOME!!

Ebenezer Senior Home

(33433 Marshall Rd., Abbotsford, BC V2S 1K8)
invites you to attend
the official opening and dedication
of our New Intermediate Care Facility
and the Celebration of our
25th Anniversary at an Open House
Saturday, April 4, 1998, 1-4 p.m.
Official Ribbon Cutting at 3 p.m.
R.S.V.P. (604) 853-2991

ebenezer home

Classifieds

SUPERINTENDENTS NEEDED

Bethany Christian Residences of London, Ont., is seeking applicants for its 61-unit Christian seniors home beginning **June 1, 1998.** Along with regular superintendent duties, applicants should be prepared to promote Christian community among the residents. If interested please contact **Mr. John Vanderweg** immediately for further details at **(519) 660-0310.**

"Maranatha"

Christian Reformed Church, St. Catharines, Ont.

is celebrating 50 years as a congregation and would like to hear from former members who have **pictures of the life of the congregation** and are willing to share them with us. All original pictures will be returned; copies will be made for our use. Please send to:
Evert and Nellie Prinsen, 2310 Regional Road 81, St. Catharines, ON L2R 6P7. For more information please call (905) 562-7174.

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Small Business SECRETS

NC

If you'd like tips and advice on getting government funding to launch or build your small business, call the Small Business Consumer Centre, an independent research organization, at 1-800-667-1493, extension 408.

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

March 20-21 The Woodstock Dutch Theatre Group presents the three-act comedy "Voor Hete Vuren," 8 p.m., Dutch Canadian Hall, **London**, Ont. Tickets/Info.: (519) 283-6285 (#)

March 21 The Brampton/Georgetown Christian Male Choir "The Choraliers" in concert, featuring the renowned organist Chris Dawes together with Toronto's "Trillium Brass Quintet." At 8 p.m., Second CRC, **Brampton**, Ont. Tickets/info.: (905) 793-6158.

March 22 "An Old-Fashioned Hymn-Sing," featuring speaker and song leader Johnny Esser and the "Praise Makers." Remember the hymn-sings of the '50s and the '60s? All are welcome! At 6:30 p.m., First CRC, Exmouth & Murphy, **Sarnia**, Ont. Info.: (519) 336-8808.

March 22 Organ recital by Jonathan Oldengarm, 3 p.m., Central Presb. Church, **Hamilton**, Ont. Info.: (519) 338-3214.

March 27 WLU Early Music Ensemble performs Buxtehude cantatas, 8 p.m., Maureen Forrester Recital Hall, Wilfrid Laurier University, **Waterloo**, Ont. Info.: (519) 338-3214.

March 27 A special evening of praise in celebration of the Year of Jubilee — 50th anniversary of Maranatha CRC, **St. Catharines**, Ont. At 7:30 p.m. "Worship the King," is an uplifting, praise-filled experience which blends "beloved Scripture, inspiring hymns and spectacular award-winning photography" for the whole family. Presented by The Int. Bible Society. Plan to attend! Info.: (905) 934-0631.

March 27-28 Fortieth anniversary celebrations, Maranatha CRC, **Cambridge**, Ont. Special service March 29 at 10 a.m. Info.: (519) 623-0985 (#)

March 28 See contemporary musician Darrin Berg live at "The Forum," **Cambridge**, Ont. (1001 Langs Drive). Info.: (905) 264-0676 (#)

March 30 A "Reading" by Dordt College's James C. Schaap, 8 p.m., Redeemer College Art Gallery, **Ancaster**, Ont.

March 30 Jonathan Oldengarm's organ graduation recital, 8 p.m., St. George's Anglican Church, **Guelph**, Ont. Info.: (519) 338-3214.

March 31-April 4 The RC Theatre Dept. announces its theatre tour in southern Ontario of Raymond Louter's mainstage performance "Stranger in the Land," a compilation of stories of Dutch immigrants taking place during and shortly after WWII. RC Auditorium dates: **March 31:** 8 p.m. (preview); **April 1-12:** noon (matinee); **Apr. 2, 3, 4:** 8 p.m., at Redeemer College, **Ancaster**, Ont.

April 3-4 Combined concert by the 75-voice Georgetown Children's Chorus (leaving Apr.30 for a concert tour in the Netherlands) and Hamilton's Ambassadors Male Chorus (directors: A. Dale Wood and Harold de Haan). **April 3:** 7:30 p.m., Holland Chr. Homes, **Brampton**, Ont. **April 4:** 7:30 p.m., First CRC, **Hamilton**, Ont. Info.: (905) 389-2104 (#).

April 3-4 Liberation Choir concerts. Conductor: Willem van Suijdam. Accompanist: Lucas Chorosinski. Guest soloist: Colleen Greidanus. **April 3:** 8 p.m., Covenant CRC, **St. Catharines**, Ont. Info.: (905) 934-3600. **April 4:** 8 p.m., St. George's Anglican Church, **Guelph**, Ont. Info.: (519) 824-1646 or 638-2451 (#).

April 4 CLAC's 40th National Convention, Days Inn, Airport Rd., **Mississauga**, Ont. Theme: "Standing Firm... Prepared for Change." Day-time session 10:30 a.m. - 4 p.m. Evening banquet at 5 p.m., with featured speaker John Sutherland, professor at B.C.'s Trinity Western University. Info./tickets: (905) 670-7383.

April 4 The Woodstock Dutch Theatre Group presents the three-act comedy "Voor Hete Vuren," 8 p.m., Heritage Christian School, **Jordan**, Ont. Tickets/Info.: (519) 283-6285 (#)

April 4 Spring concert by the OCMA (Leendert Kooij, director), 8 p.m., King St. United Church, **Trenton**, Ont. Info.: (613) 392-3020 (#).

April 12 "Nederlandse Paaszangdienst," 7:30 p.m., Emmanuel Ref. Church, 170 Clarke St. N., **Woodstock**, Ont. (#)

April 18 Conference on Alcoholism sponsored by Family Outreach Ontario. At 4 p.m., Bethel CRC, 716 Classic Dr., **London**, Ont. Pre-register before April 6. Call Jane de Haan at (905) 679-6490 (#).

April 18 Liberation Choir in concert, with Willem van Suijdam (conductor), Lucas Chorosinski (accompanist), and Colleen Greidanus (soloist). At 8 p.m., St. Andrew's Presbyterian Church (Church & Victoria), **Belleville**, Ont. Info.: (705) 745-1403 (#)

Christian Labour Association of Canada
Convention 98

STANDING FIRM
. . . prepared for change

Saturday, April 4, 1998
Business Session 10:30 a.m. - 4:00 p.m. (lunch provided)
(Registration for delegates at 10:00 a.m.)

Evening Program 6:00 - 9:30 p.m., with dinner.
(Reception at 5:00 p.m.)

For further information and tickets,
contact the nearest CLAC office,
or Susan at 905-670-7383.

Family Outreach — Ontario
10th Annual Conference
Denial, shame and lack of knowledge
about
ALCOHOLISM
and
other drug addictions

keep the heartaches hidden
in our Christian homes.

Speaker: Dr. Rich Grevengoed
Director and Counsellor at Christian Care Center, Lansing, Illinois

"The Effects of Alcoholism on the Alcoholic and on the Family"

April 18, 1998, 9 a.m. - 4 p.m.
Bethel Chr. Ref. Church, 716 Classic Dr., London, Ont.

Registration and $20 p.p., $35 per couple (lunch incl.), required before April 6, 1998.

Phone or write:
Jane de Haan, R.R. #2, Ancaster, ON L9G 3L1
(905) 679-6490
Coffee and registration 8:30 a.m.

Christian medical group provides 'saline solution'

Alan Doerksen

WARKWORTH, Ont. — Christian doctors are faced with many ethical issues that challenge their commitment to their faith, such as whether or not to perform abortions. That being the case, the Christian Medical and Dental Society (CMDS) provides a national voice, support and resources for Christian doctors, helping them to be the salt of the earth — or a "saline solution" — to society.

CMDS, which was started in 1970, has some 1,300 members, who are physicians, dentists and medical or dental students. One of the society's main goals is "to be a national voice that is advancing Christian values and virtues in our culture," says executive director Dr. Wayne Elford.

According to its mission statement, the society seeks "to present a positive witness of God our Father and our Savior, Jesus Christ, to the medical and dental professions and to the recipients of healthcare.... Convinced that God gives man the direction and purpose in life which gives wholeness and health, we seek to proclaim our faith and its concern about society and healthcare."

CMDS has a partnership with the Evangelical Fellowship of Canada (EFC) to deal with key legal issues affecting the healthcare system. Last fall, CMDS took part in a court case dealing with a glue-sniffing pregnant mother in Winnipeg. EFC played a role in that case and CMDS conducted related medical research work.

The CMDS logo, which symbolizes the story of the "Great Physician" washing his disciples' feet.

COURTESY CMDS

Volunteers with the Evangelical Medical Aid Society (EMAS) gather at one of four Living Water Projects set up by EMAS in China. Each project provides clean water to local people.

CMDS has also been discussing the effect of major changes to the healthcare system that have been going on, especially in Ontario.

However, CMDS does not usually contact governments directly in response to such changes, but works instead through EFC, which is often in contact with various levels of government in Canada.

Issues of conscience

This year, the society will be involved with more legal cases, says Elford. Most of these will focus on "sanctity of life issues and the ability or autonomy of a physician or dentist to operate within [his or her] conscience."

One problem doctors face is being forced to perform medical procedures that go against their consciences, says Elford. This can happen if a doctor wants to work in a certain area which has such rules. For instance, a pro-life doctor might be asked to perform abortions if he or she wants to work in a region.

CMDS also provides support and encouragement to its members. Elford describes the society as "a network of like-minded colleagues" who provide friendship and counsel to each other.

Often the society presents national and regional conferences and retreats.

In early June, CMDS will host a "Saline Solution" conference in London, Ont. Elford explains that the conference name is a medical play on words connected with Jesus' Sermon on the Mount, where he calls his disciples "the salt of the earth."

At the London conference, doctors will learn techniques such as how to discuss spiritual matters in a way that is comfortable for both the doctor and patient, how and when to write "spiritual prescriptions," and how to develop a spiritual consulting network.

In July, members of CMDS will take part in a conference in Durban, South Africa, which will be hosted by the International Christian Medical and Dental Association (ICMDA). CMDS and 60 similar groups are linked to ICMDA.

CMDS also helps its members stay in touch via an Internet website which features an interactive forum on ethical and policy issues. There are also interactive "chat sites" on the CMDS home page, which can be accessed at: **www.cmds.ca**

CMDS publishes several periodicals including Focus, a bimonthly magazine that Elford calls "a thinking medium for the organization." Other CMDS publications are Spotlight, a newsletter that details Christian medical and dental activities, and Nucleus, a quarterly journal written by British medical students.

Spiritual prescriptions

Resources such as cassette tapes about medical issues and "spiritual resource prescription pads" for doctors' offices are produced by CMDS.

Members of CMDS also take part in overseas projects in countries such as China, Vietnam, Ivory Coast and Romania, says Elford.

Overseas medical work

For legal reasons, the society goes by a different name when conducting its overseas work: the Evangelical Medical Aid Society (EMAS). Elford is also its executive director, although EMAS has a separate board of directors from CMDS.

EMAS's projects are "usually joint ventures," explains Elford. For instance, the society works in Cuba alongside with the Cuban Council of Churches. Together, they are organizing a conference for Christian healthworkers in Cuba.

Among other problems with its healthcare system, Cuba has "a tremendous shortage of pharmaceuticals," asserts Elford. Because of this, his society has sent several Hercules aircraft loaded up with pharmaceuticals to Cuba recently.

EMAS is also mobilizing teams of medical volunteers who will go to Cuba soon to examine problems with mental healthcare. Members of the society work on its overseas projects as sponsored volunteers, who provide healthcare assistance some countries might not otherwise be able to afford.

Elford has been a member of CMDS since its beginnings 28 years ago. Last February, he became its executive director after retiring early as a professor at the University of Calgary.

News Digest

Kids photograph God

NEW YORK, N.Y. (AP) — Eleven-year-old Kristen pictures God as a shadow: "blurry because nobody has a clear image of Him."

Rebecca, 8, sees God in the smile of a little boy blowing out the candles on a cake. "Here's proof that there's God," she says. "This boy has never smiled like this before. This is a part of God."

Recently, *Life* magazine gave cameras to 56 children aged 8 to 13, including Kristen and Rebecca, and asked them to capture their own image of the Divine on film. *Life* religion editor Robert Sullivan says, "They just sort of blew us away with their metaphorical interpretations."

For example, Arielle, 12, took a picture of a stapler because "a stapler, like God, binds things together."

Cream and punishment

BRUSSELS, Belgium — More than just a slapstick joke, the old pie-in-the-face gag has become a form of social protest. Microsoft chief Bill Gates was recently "pied" by one of a group of pie-wielding protestors while entering a government building in Brussels.

But other well-known persons have also been targeted, reports the *Toronto Star*. Noel Godin, the 52-year-old Belgian pie-thrower and author of *Cream and Punishment* who spearheaded the Gates pie toss, claims to have an extensive hit list. Godin says he is part of a group that has "declared pie war on all the unpleasant celebrities in every kind of domain." His proclaimed hit list includes U.S. President Bill Clinton and British Prime Minister Tony Blair.

Al Nino falsely accused

NIPOMO, Cal. (AP) — El Nino has been taking the blame for a lot of nasty weather. So has Al Nino.

Alfonso Nino (pronounced NEE-no), listed in the Nipomo phone book as Al Nino, has fielded a few calls from people who for some reason think a weather phenomenon would have a telephone.

Nino, 74, was awakened at 2 a.m. recently by an enraged, foul-mouthed woman complaining about the weather. The retired navy man replied in suitable nautical language and hung up.